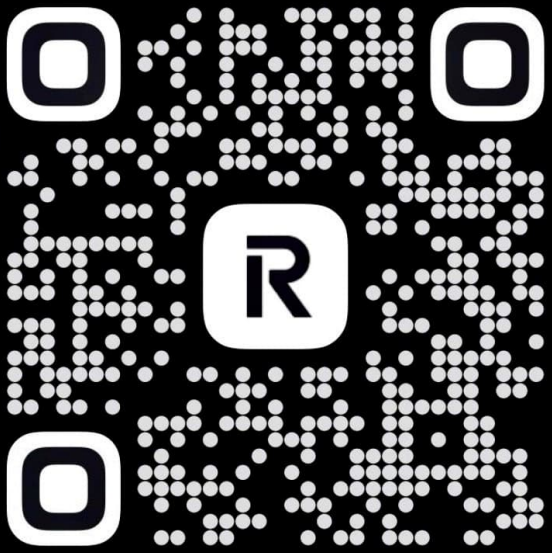
The Cosmic Spiral
Making Sense of a Chaotic Universe
Andrew Izzo Clarke

ANDREW IZZO CLARKE



@andrewoq66

This book was written by one person, with a few friends and family helping to refine the ideas and fix errors.

The business model is simple: the book is free; donations are optional.

You can donate if you want to support it by scanning the QR code but you don't *have* to. **Pay whatever you think it's worth:** before, during, after, or never.

This model is part of the book's argument. Our economic system traps everyone behind paywalls, creating a first-mover problem: even people who want to share freely can't, because they also need to survive. **A voluntary-donation model is a small way to break that cycle;** if enough people offer real value this way, norms shift, and money becomes optional rather than compulsory.

Whether this works depends entirely on the quality of the book. If it's worthless, donations will be zero. If it's valuable, maybe it helps nudge the system in a better direction.

CHAPTER 1 – WHAT ON EARTH IS GOING ON?
CHAPTER 2 – FRAGMENTS
CHAPTER 3 – WHERE TO START
CHAPTER 4 – EVERYTHING IS ONE
CHAPTER 5 – POLARITIES
CHAPTER 6 – THE UNIVERSAL METAPATTERN

CHAPTER 7 – CONTEXT
CHAPTER 8 – WORDS
CHAPTER 9 – TIME
CHAPTER 10 – MONEY
CHAPTER 11 – SLAVERY
CHAPTER 12 – DEATH

CHAPTER 13 – PSYCHEDELICS
CHAPTER 14 – NEAR DEATH EXPERIENCES
CHAPTER 15 – QUANTUM IMMORTALITY
CHAPTER 16 – REINCARNATION
CHAPTER 17 – UFOS
CHAPTER 18 – THE MIND OF GOD

part 1

Foreword

"*Single facts can never be "proved" except by their coherence in a system. But, as all facts come singly, anyone who dismisses them one by one is destroying the conditions under which the conviction of new truth could arise in the mind.*"
F. C. S. Schiller

"*The difference between these worldviews is a difference not of belief but of perception. People on either side of this divide perceive the world very differently from each other.*"
Brett Andersen

I will not be making use of extremely precise arguments with reams of academic footnotes to back up my thesis. This is deliberate.

While some may say that this is an excuse for my vacuity, I will counter with this: I intend to present a *general* argument that doesn't rely on any *particular* facts as they may be known by myself as I write these words. And while I have, as far as possible, tried to tell the truth as I see it, I'm choosing to view factual inaccuracies as irrelevant to the overall thrust of the book since **I'm trying to provide a different *way* of looking at the world, rather than a list of specific facts *about* the world**.

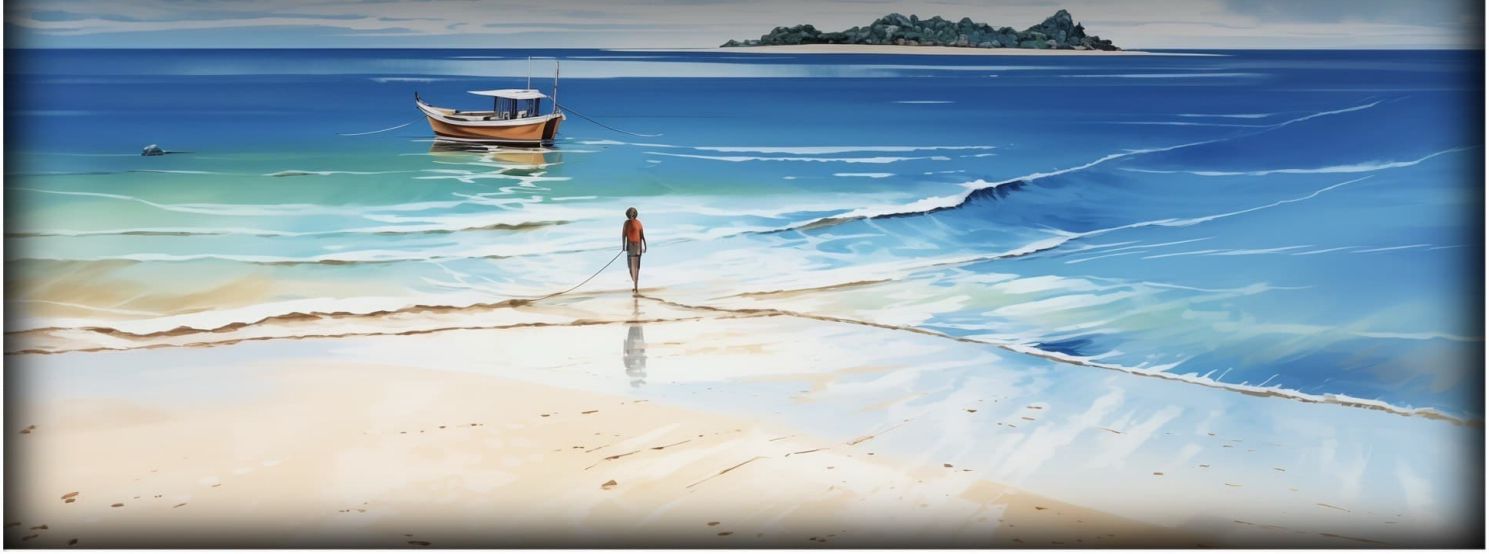
Remember to zoom out and view the whole forest, instead of getting lost arguing about this or that tree.

Chapter 1
What on Earth is going on?
or how to understand everything
“That's the way to set the compass: not toward truth, not toward the good - not because these aren't fine things but because they're so slippery - but toward beauty.”
Terrence McKenna

"Above all, be kind."
Aldous Huxley

The Businessman and the Fisherman

A businessman was on holiday with his family in a tiny, coastal village in the middle of nowhere.
After yet another quarrel with his wife, he wanted to clear his mind so set off in a random direction, enjoying the slight breeze that tussled his hair.
He walked for a few miles and found himself standing at the edge of a dock when a tiny boat with a fisherman pulled up to moor. Layed out in elegant rows were a few shining mackerel that he had caught just moments before, twitching under the searing sun.
Impressed by the haul, the businessman whistled in admiration and asked how long it took to catch them all.
"*Only a little while*," admitted the fisherman.
"*So why not stay out longer to catch more fish?*" asked the businessman.
"I catch what I need for me and my family, nothing more," he responded.
"What do you do with the rest of your time?"
"I wake up with the rising sun, I fish a little, I spend time with my family, I visit my relatives, and then just before the day draws to a close, I make my way to the center of town to sip wine and play guitar with my friends."



The businessman laughed. *"Well, I'm a business major and I think I could help you. You see, you're not organizing your time in the most cost-effective manner. Firstly, you should fish for longer hours, thereby maximizing your profit margin and saving up the money you earn in order to buy a bigger boat. The bigger boat will allow you to increase your catch size, driving up profits even more, allowing you to buy even more boats. Once you're able to, cut out the middleman and sell directly to the processor, that way you'll be able to control the product, the processing, and the distribution. As your business grows and grows, you'll have to leave this little village and travel to the city, where you can hire more personnel to staff your expanding empire."*

"How long will this all take?"

"If you hustle and struggle daily, I reckon 20 years should see to it that your business becomes successful."

"And then what?"

"If you manage to build up a successful brand, you'll be able to sell your company stock to the public and retire to some quiet corner of the world and live out the rest of your days in peace."

"But what would I do?"

"What does anyone do when they retire?! You'd wake up with the rising sun, fish a little, spend time with your family, visit your relatives, and just before the day draws to a close, make your way to the center of town to sip wine and play guitar with your friends."

The fisherman smiled in response.

The Ship

"*We accept the reality of the world with which we are presented.*"
Christof from The Truman Show

Imagine waking up one fine morning, letting out a sigh of contentment, and leaving your little cabin to walk up to the deck of a massive ocean liner. You look out at the ocean to see the horizon stretching out in a hazy line, and up to a cloudless sky on a golden day. People are milling about on the boat, chatting and laughing, swimming and gazing out at the sunrise, much as you are presently doing.

But there's something the matter, an unease gnawing at the back of your mind. You don't seem to be in any current danger on this gorgeous day surr-ounded by smiling, happy people; so what's wrong?

You have no idea where you are, how you got there, who you are, what to do. You have absolutely no idea what is going on.

Assume you are the person in this scenario; **what would you do?** Would you try to figure out the answers to these basic questions? Or would you follow what everyone else is doing, mindlessly joining in with their activities?

This is the story of how we all start out in life. We're all born on a cruise liner in an infinite ocean that stretches out in all directions around us, without knowing who we are and what we're doing. And yet, instead of trying to figure out the answers to the fundamental questions that would help to orient us in our lives, most people just ignore the gnawing and start talking to random people, about random subjects. Or, worse, they just accept the first few answers that people offer them without thinking deeply about where the knowledge that they were given comes from and who the ones offering the knowledge are.

Most people ignore the fundamentals because they fail to ask one simple question: why?

Why?

"Open Hearts, feel about it,
Open Minds, think about it,
Everyone, read about it,
Everyone, speak about it."
Tears for Fears

"There's something happening here,
What it is ain't exactly clear.
There's a man with a gun over there,
Telling me I've got to beware."
Buffalo Springfield

I think **the greatest superpower that we have as humans is the ability to ask why.** A great answer to a genuine question is the difference between a just leader and an unjust tyrant, even if the answer is: I don't know.

It's important to ask why and it's equally important to know why; the very foundations of our lives are built on the ability to find the answers that we're looking for and, even more crucially, to find the right questions to ask in the first place.

Here's the thing; anything can be given as an answer to a specific question as long as its accepted as one by the person receiving the answer. For example, if someone asks you why you're late and you point to the weather and say: "It was raining and it caused a lot of traffic," then as long as the person receiving this answer accepts it, it's a valid answer.

Answers are thus like gifts, offered to the questioner in the hopes of causing her to see the bigger picture and make her understand how new, partial information fits into the whole, like a puzzle piece slotted into a puzzle. If we keep on asking why, as children are frequently wont to do, it means that we're looking for larger and larger puzzles to plug our questions into.

A good reason is one that succeeds more often than not in genuinely enlightening its questioner but there will never be an answer that satisfies everyone, because some people cannot be satisfied no matter how much you try to answer their questions. They are perpetual doubters, doubting even their own existence. And some people are ignorant that they'll accept anything as an answer, so it doesn't make sense to try to reason with them either.

Within the bounds of these extreme cases, however, lie most people, who aren't so skeptical that they'll question everything, but neither are they so trusting that they'll accept anything either. It is to these individuals that I will be directing my attention.

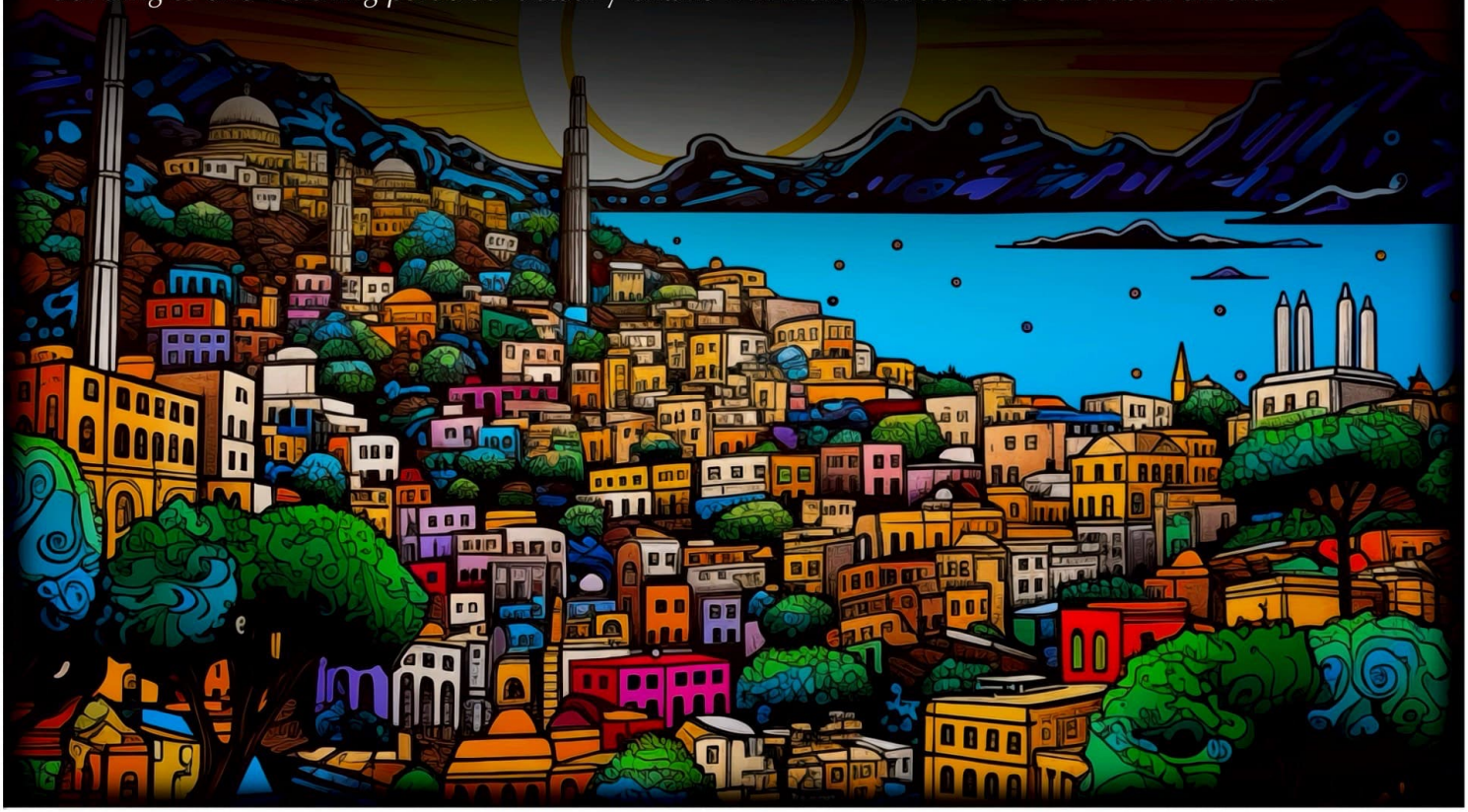
Ghal Fejn?

There's another way of looking at what we're doing when we ask 'why'. In Maltese, which is one of my mother tongues, the word for why 'ghalfejn' can be (literally) translated into English as 'where to'. I take this to be an essential part of the search for any answers.

In essence, when you ask someone 'why, you're asking them where they intend on going with their train of thought. But what question am I trying answer in this book? What's the gift that I'm offering to you, the reader, that I feel is worthy of a gift? The question is simply the biggest 'why' anyone can possibly ask:

Why am I here?

In answering this question, I intend to go somewhere and, I hope, this is also a destination you would like to travel towards: the purpose of this book is to help you travel to, and reach, paradise. Just what '*traveling to and reaching paradise*' actually entails will make more sense as the book unfolds.



Everything is Broken

"If you think about it, all problems are caused by lack of awareness. Solve that, and you solve poverty, inequality, racism…"
Scott Alexander

What got me started on this journey in the first place? Why do I care about figuring out the big Why at all?

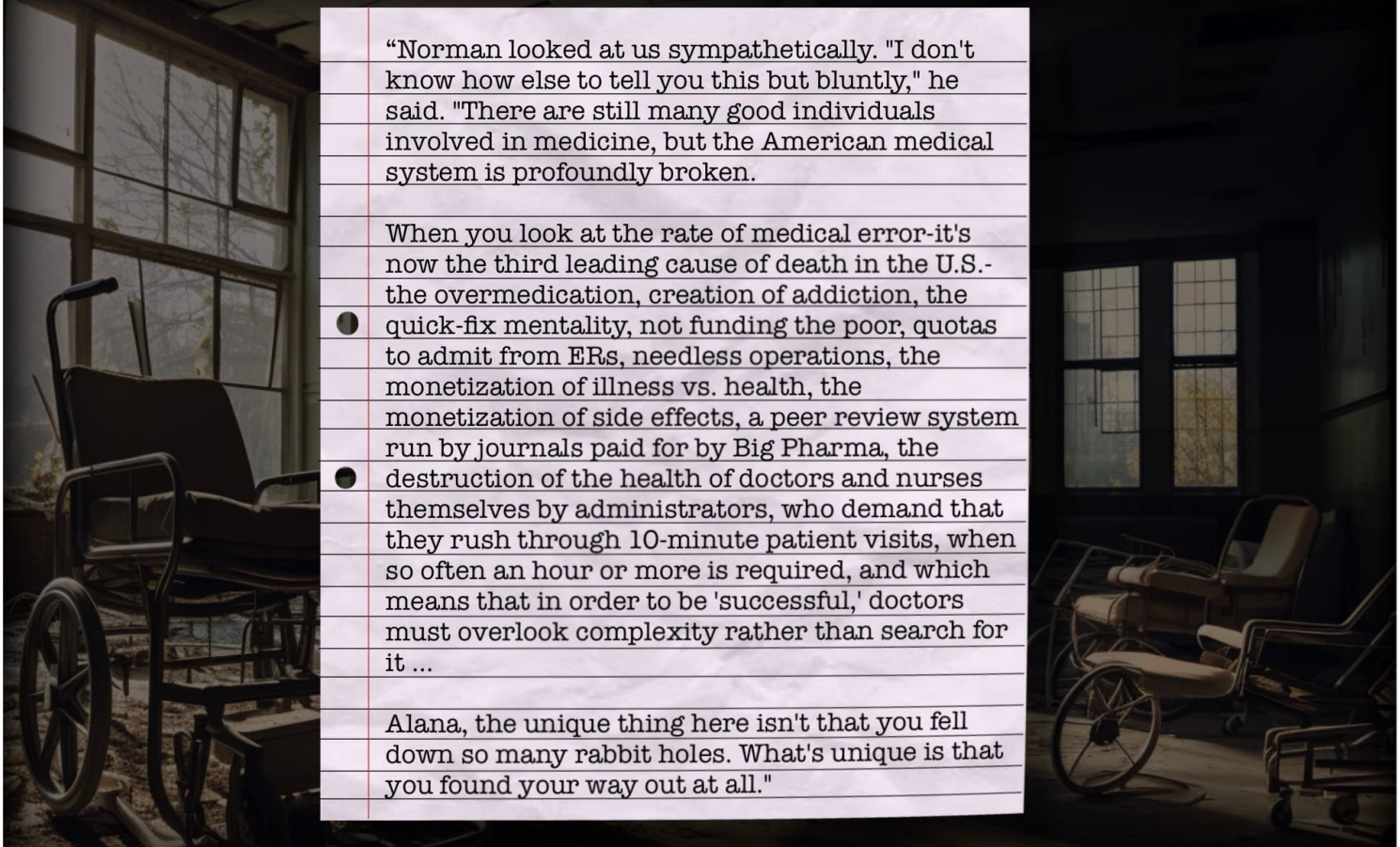
In very simple terms, **I woke up one day and realised that almost everything was broken and almost everyone was scared.**

It's quite a jarring realization to have, one that most people would chalk up to *"maturity"*, *"growing up"*, or some variation thereof. *"Welcome to the real world,"* I can hear most people thinking.

Everywhere I looked I saw problems piling up, one on top of the other, like wrecked cars in a mechanical graveyard. The problems weren't my hang-up; it was **people's reactions to the evident problems** that everyone knew were real that truly **bothered me**. Almost everyone chose to look away, sweep the evidence under the carpet.

Now, I'm not perfect and I've certainly done this before, so I understand the impulse. But to not really care enough to at least figure out what was causing these problems never sat well with me.

I'm fond of quoting a particular article that I believe beautifully illustrates the point I'm trying to raise. It's written by **Alana Newhouse** and called, quite simply, 'Everything is Broken'. She recalls how following the delivery of her baby boy and subsequent fortuitous discovery of an illness that he had, she asked a doctor, Norman Doidge, why it had taken her and her husband, well-qualified parents by all accounts and who were doing as they were told, years to receive a diagnosis for their son. I will quote Doidge in full:

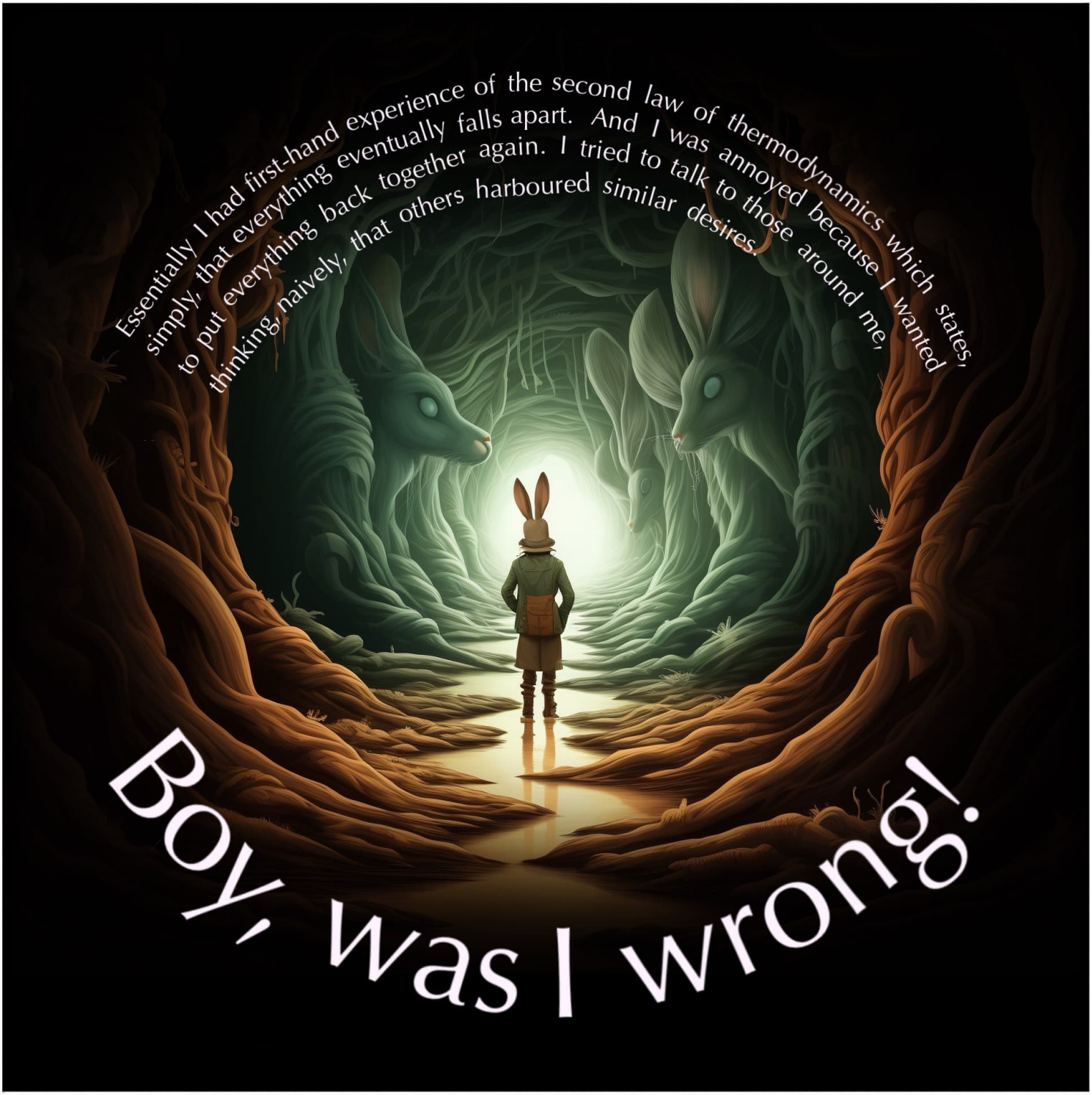


"Norman looked at us sympathetically. "I don't know how else to tell you this but bluntly," he said. "There are still many good individuals involved in medicine, but the American medical system is profoundly broken.

When you look at the rate of medical error-it's now the third leading cause of death in the U.S.- the overmedication, creation of addiction, the quick-fix mentality, not funding the poor, quotas to admit from ERs, needless operations, the monetization of illness vs. health, the monetization of side effects, a peer review system run by journals paid for by Big Pharma, the destruction of the health of doctors and nurses themselves by administrators, who demand that they rush through 10-minute patient visits, when so often an hour or more is required, and which means that in order to be 'successful,' doctors must overlook complexity rather than search for it ...

Alana, the unique thing here isn't that you fell down so many rabbit holes. What's unique is that you found your way out at all."

And this sentiment echoes throughout the world. **Wherever you look, things aren't looking too good.**


Essentially I had first-hand experience of the second law of thermodynamics which states, simply, that everything eventually falls apart. And I was annoyed because I wanted to put everything back together again. I tried to talk to those around me, thinking, naively, that others harboured similar desires.
Boy, was I wrong!

I had this breakdown where I started to question everything and everyone around me, and here are just some of the questions that I asked myself, over and over:

WHY DO THINGS USUA
COME IN PAIRS?
WHY IS THERE ALWAYS ANOTHER WAR?
WHY DOES NOTHING MAKE SENSE?
WHY DO PEOPLE HATE THEIR JOBS?
WHY ARE PEOPLE SO NICE?
DOES HISTORY REPEAT ITSELF?
WHY DO WE USE MONEY?
WHY AM I HERE?
WHY CANT WE TALK
TO ONE ANOTHE
WHY DO PEOPLE NOT
CHANGE THINGS?
WHY IS THE RENT SO DAMN HIGH?
WHY ARE PEOPLE MEAN?
WHY ARE THE
POOR, POOR?

I suppose, now that I write out my thoughts clearly, what I was looking for was some **ultimate perspective, some all-seeing vantage point, some critical insight** that would have allowed me to make sense of everything that I came across in my life.

When I first started my journey, I knew I would have to search far and wide for the questions and answers I was looking for but, right out the starting gates, I noticed a problem with **the explosion of information** at my disposal; **nobody seemed to be paying it much attention** and therefore nobody seemed to be doing anything about it. Some people wrote books about the justice system, while others tackled climate change, fundamental problems in physics, philosophy, politics, mathematics, and ecology. But very few actually tackled everything at once. Why?

"The second achievement to admire is the unprecedented expansion of our understanding of both the physical world and all forms of life. Our knowledge extends from grand generalizations about complex systems on the universal (galaxies, stars) and planetary (atmosphere, hydrosphere, biosphere) scale to processes at the level of atoms and genes: lines etched into the surface of the most powerful microprocessor are only about twice the diameter of human DNA. We have translated this understanding into a still-expanding array of machines, devices, procedures, protocols, and interventions that sustain modern civilization, and the enormity of our aggregate knowledge—and the ways we have deployed it in our service—is far beyond the comprehension of any individual mind."
Vaclav Smil

"Beyond the comprehension of any individual mind..."

"Beyond the comprehension of any individual mind..."

I think this little idea right here is the culprit, the idea that there's too much information for one person to comprehend. It immediately shuts down the enthusiasm of anyone trying to seek knowledge. And I believe it's wrong.

I'm not saying we all need to be experts in every subject, as that's self-evidently impossible, but I am claiming that **we all need to have the bigger picture in order to function harmoniously as a society**.

If people carry on reading disconnected fragments without contextualising them into a big picture, they'll end up doing a lot more harm than good. It would be as though everyone was trying to complete a puzzle without looking at what the final image is supposed to resemble, meaning that they would cut puzzle pieces up with scissors and glue them on to other random pieces, resulting in a discordant mess on par with Dr Frankenstein's Monster.

And, **almost invariably**, as the '*squeaky wheel gets the grease*,' so too do those individuals who get the most attention have the most limited perspectives.

Everything leads to everything else and if you want to understand (truly understand) one thing, you have to attempt to understand everything and how everything 'hangs together' in the broadest sense.

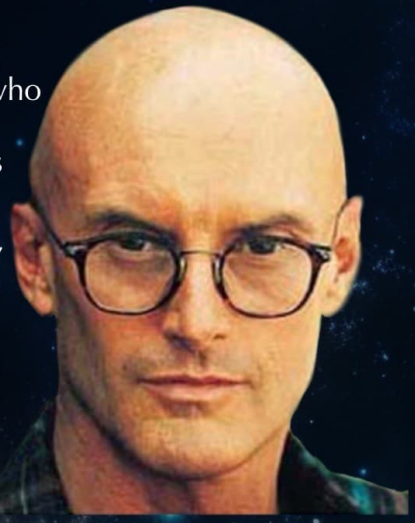
When I started on my quest for knowledge, I didn't know what was up and what was down, what was real and what was fake, what was true and what was false. The rug had been pulled out from underneath me. How do you possibly begin to make sense of all this confusion when the very method for determining what is true and just, your moral, epistemic, sociological, and philosophical compass, doesn't work? In short, **who do you listen to when person A says one thing and person B says another?** If the experts themselves cannot agree on anything, why should I listen to anyone's opinion at all? And this is an intractably recursive sort of problem because I need to listen to others to know who to even begin listening to!

I grew despondent, sure that what I was attempting to do was simply much bigger than I was capable of handling. But just as I was getting ready to give up, **I stumbled across an author** whose book resonated with me to such a degree that I felt like reading him was an act of enlightenment in itself.

You know that 'aha' feeling you get when things just click into place, and you feel like you see something you didn't before? Reading his work was like a breath of fresh air. He was talking about all the important things that I felt were impossible to ignore but which were being inexplicably ignored anyway.

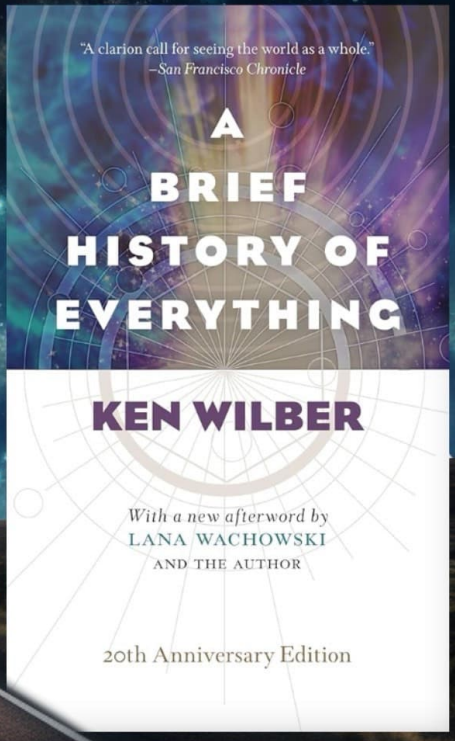
The author's name is **Ken Wilber and the book was 'A Brief History of Everything'**. To finally understand high-level concepts with ease was such a joy! It made me realise that to talk about complicated, heavy stuff didn't need to be laborious and difficult.

I won't be getting into the merits of his argument, as I don't have enough space unfortunately. Suffice it to say that here was an author who was, at the very least, *attempting* to speak about the Whole, *attempting* to integrate the plethora of dissenting opinions into one integral Whole, instead of taking a partial view as almost everyone else seemed to be doing. Indeed, Wilber's philosophy has been called **Integral Theory** for this very reason.



In due course, I began to read a lot more of these 'whole' authors and noticed a pattern which I intend on trying to unpack throughout this book. I believe what I will be sharing has implications for quite literally everything in your life and that it is something that is truly worth knowing, otherwise I wouldn't go through the trouble of trying to write a book.

"Ken Wilber is the smartest man you've never heard of. He's a philosopher and mystic whose work attempts to integrate all fields of study into one single model or framework of understanding." **Mark Manson**


"A clarion call for seeing the world as a whole."
–San Francisco Chronicle
A BRIEF HISTORY OF EVERYTHING
KEN WILBER
With a new afterword by
LANA WACHOWSKI
AND THE AUTHOR
20th Anniversary Edition

Why Listen To Me?

"True words aren't eloquent. Eloquent words aren't true."
Tao Te Ching

"Time makes more converts than reason."
Thomas Paine

So why should you bother with this book at all?

Because I'll be offering you what I believe to be the metapattern that governs the shared reality that we both find ourselves a part of. And even if you don't yet care for understanding it all, perhaps you'll be sufficiently piqued that you'll read on anyways.

But there's a problem: **how would you know that what I'm saying is true?** Couldn't I be making it all up? Why should you trust what I'm saying?

Well, that's the wrong question to ask because **I'm not asking for your trust**. Actually, I'm hoping that you don't trust me; **I'm merely asking that you trust yourself** to come to the right conclusions, once these have been spelled out for you. I'm merely helping you along a path that you can find for yourself, just as I was helped along this path by others who were willing to lend a helping hand.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole ---> Part ---> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

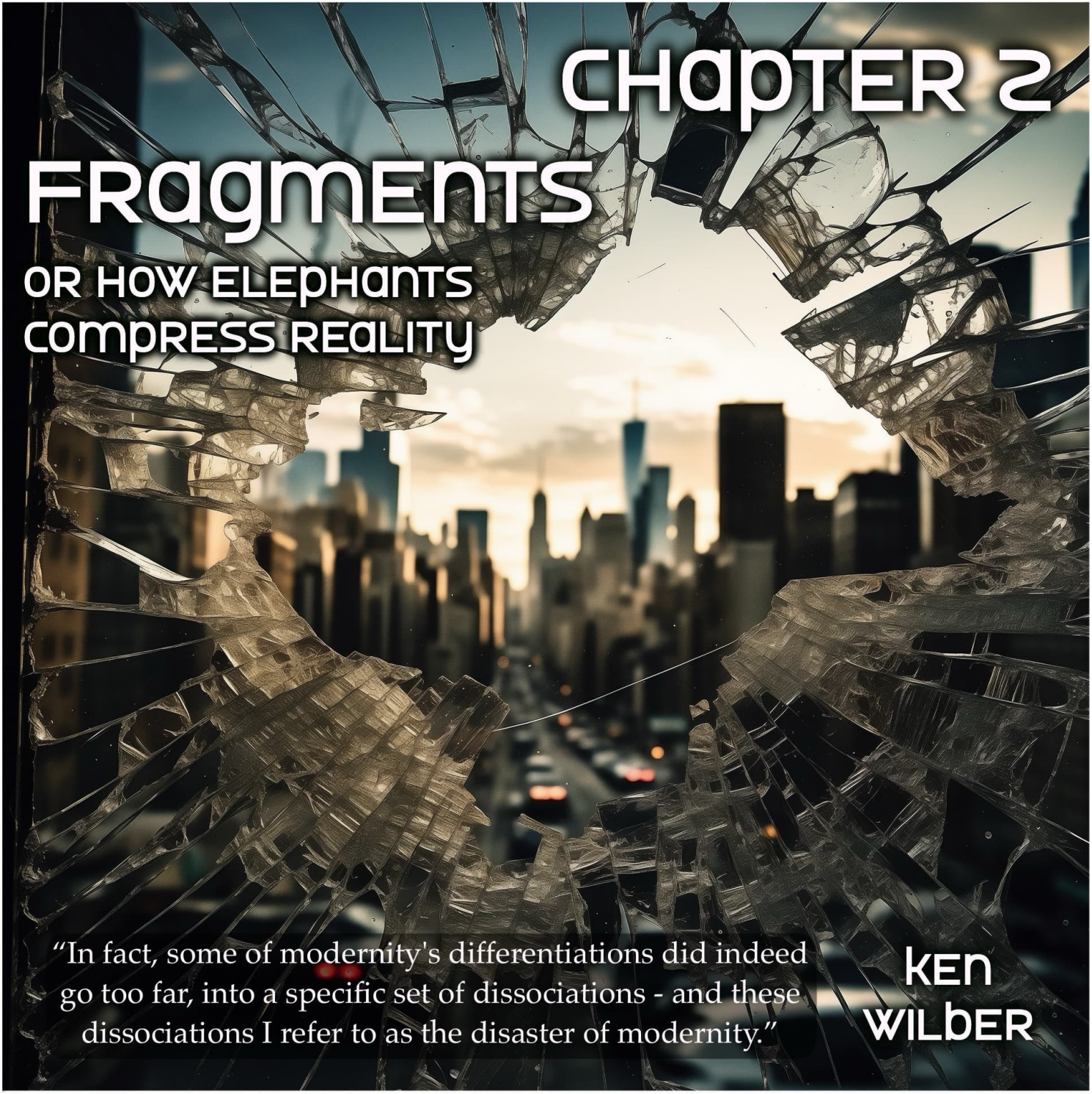
NDEs further this understanding that death isn't the end and that we shouldn't fear it.

QP is yet another string to the bow that death isn't the end; reality is quantum.

Retro-causation? Glamorous. This is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home. To the Whole.


Chapter 2
Fragments
or how elephants
compress reality
"In fact, some of modernity's differentiations did indeed go too far, into a specific set of dissociations - and these dissociations I refer to as the disaster of modernity."
Ken
Wilber

Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall.
All the King's horses and all the King's men,
Couldn t put Humpty together again!

"If we can really understand the problem, the answer will come out of it, because the answer is not separate from the problem."
Jiddu Krishnamurti

"It's not new procedures we need; it's new shapes, new Gestalten - new wholes."
Iain McGilchrist

"A problem well-stated is a problem half-solved."
Charles Kettering

Why Would Anyone ever Write a Book?

Take the following row of numbers:

2, 4, 6, 8, 10, 12, 14, 16, 18, etc.

There's an easier way of presenting this infinite sequence: by compressing it into a formula, in this case: n+2. Like this, we can say that **the sequence of numbers is algorithmically compressible**, meaning that it can be condensed into a much smaller form without losing its essential shape.

So far, so good. But there's an issue with compression. Take the following list of numbers for instance:

24, 65, 1, 99, 32323232423523, 0.43, 43.0, etc.

What rule can you possibly come up with to compress this sequence? Answer: there is none! In order to represent this sequence, you necessarily have to represent it in full because there is no rhyme or reason to their order; I came up with them entirely on the spot. The first sequence could have been summarised because there was a simple rule that allowed for the number's reproduction. **This one, by contrast, has no rule governing its reproduction, meaning that its incompressible**.

Now let's ask a seemingly unrelated question: **why would anyone ever write a book?**

There isn't only one reason of course; there are many. Maybe someone wants to make a lot of money, so they write some vaguely plausible self-help book while maximising their budget on advertising to try to reach as many eyes as possible. Maybe they want to straighten out their own personal experiences, and writing affords them the clarity to be able to do so. Maybe they want to impart a lesson. Maybe writing is a form of meditation for them. Maybe they want to share a story they had in their head. Maybe they want to do all these things at once. Many reasons, right?

Right. But even though there are many *particular* reasons why people write books, there is only one *general* reason that encompasses every other one: **they want to algorithmically compress some aspect of their experience into a digestible package**. Why? Because it saves others the time and effort that it took for them to learn whatever they wish to compress.

While certain messages cannot be compressed (indeed, the more important the point, the less compressable it is), the point of all books is the compression of some aspect of reality that the author deems is *worthy* of compression.

Remember that the ultimate aim of this book is to help you to travel to paradise. The question then becomes: **what do I deem worthy of compression in order to be able to help you in this regard?**

I believe that reality itself is ordered, meaning that there is a pattern which we can compress into a representation, which I'm calling **one of the universal metapatterns**, that can help you travel to paradise.

This isn't to say that we will necessarily experience reality as ordered, since it usually feels ineluctably chaotic and more akin to the incompressible sequence of numbers that I used in my previous example but, with time, you will hopefully see the underlying order.

The metapattern is a tool to help with manoeuvrability in the world, but you still must learn how to use it yourself, by trial and error.

Why should we care about this tool, or this understanding, then?

In analogous fashion to how the brain integrates sensory information in order to seek knowledge, which is meaningful information that enables survival, so **we should care about this tool because it will help with survival**.

"*The aim of philosophy, abstractly formulated, is to understand how things in the broadest possible sense of the term hang together in the broadest possible sense of the term.*"
Wilfrid Sellars

"*A model's incompleteness should not be mistaken for a weakness. A theory predicting that reality is incomplete is in some sense complete, because it can predict what it can't predict perfectly.*"
Bobby Azarian

The Brain

"A politician and a mathematician are not aware they are using reference frames to organize their knowledge, just as you and I are not aware that we use reference frames to understand smartphones and staplers. We don't go around asking, "Can someone suggest a reference frame for organizing these facts?" What we do say is, "I need help. I don't understand how to solve this problem." Or "I'm confused. Can you show me how to use this thing?" Or "I'm lost.Can you show me how to get to the cafeteria?" These are the questions we ask when we are not able to assign a reference frame to the facts in front of us."
Jeff Hawkins

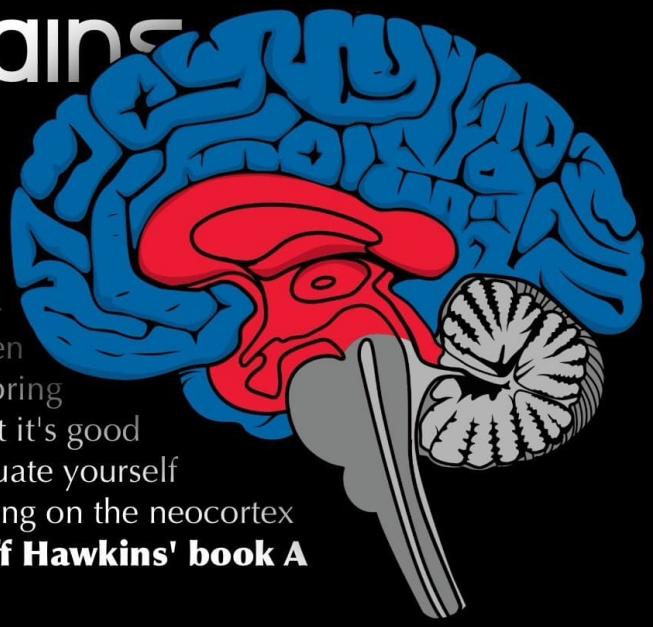
Before delving into the metapattern, it pays to understand the brain, that common locomotive organ that structures a lot of our perceptions on this physical plane.

Brains are necessary for creatures that move around. If a creature doesn't move around, then it doesn't require a brain.

Sea squirts are informative in this respect: they're hermaphroditic creatures that are born and develop into tadpole-like larvae which aren't capable of feeding. In this stage, they develop very primitive brain-like structures to help them find their way around, in order to attach themselves to a rock where, after latching on, they will spend the rest of their lives. Once there, they begin a transformation and *they eat their own "brains",* or cerebral ganglions. In other words, they lose their brains once they no longer move around; **brains are for moving**.

In what follows, I'll suggest three more heuristics that better enable us to understand the function of the brain. Remember that these are simplifications. And of course reality is a lot more complex.

a thousand brains

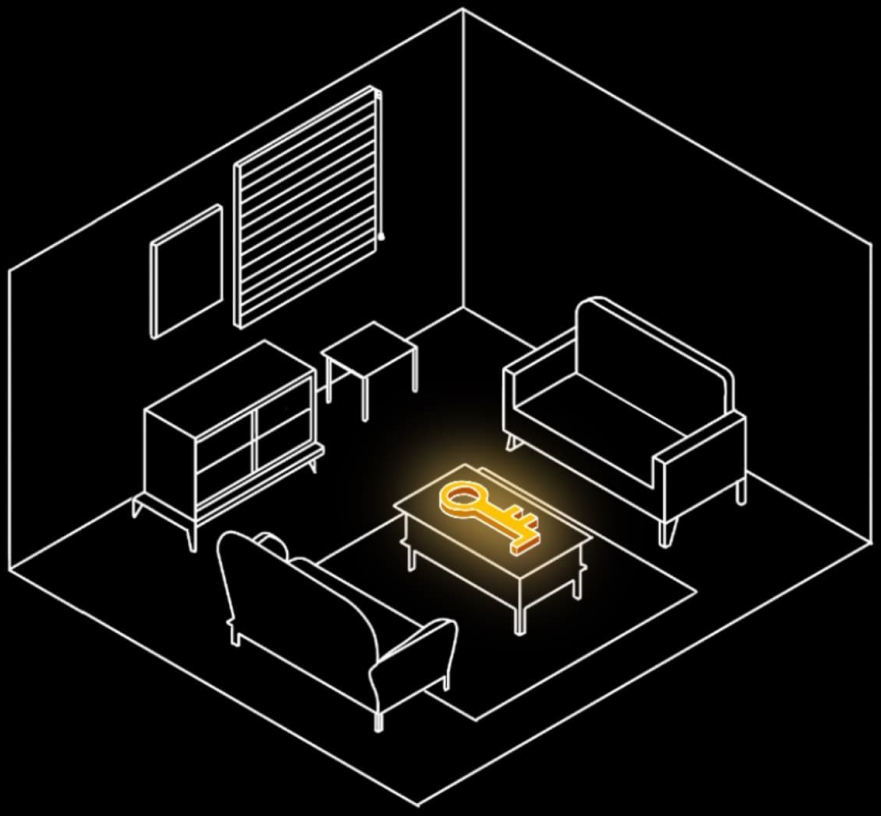


The brain is divided into three parts: the **reptilian stem** which controls basic physiological function, the **limbic system** which controls emotional feeling, and the **neocortex** which mediates higher intelligence. There is absolutely no neat divide between these three parts, since they all work in tandem to bring about the experience that we have of the world, but it's good to have a rough heuristic that will enable you to situate yourself according to some sort of reference. I will be focusing on the neocortex in this particular section, basing what I write on **Jeff Hawkins' book A Thousand Brains**.

The fundamental unit of the neocortex, which is the outermost layer of the brain, is a cortical column: it occupies one square millimeter on the neocortex, is 2.5 mm thick, and there are roughly 150,000 cortical columns stacked side by side across the whole neocortex. Vernon Mountcastle was a neuroscientist who found that the entire neocortex works on the same principle, meaning that all the things we think of as intelligence (seeing, touching, speaking, pondering) are fundamentally implementing the same cognitive algorithm albeit in different sensory modalities. So **each cortical column is fundamentally doing the same thing; but what?**

Making predictions. Every cortical column learns a model of the world (from the most complex to the most simple) and bases its predictions on this model. As we have seen, when the predictions are verified, the model is accurate; a misprediction causes anxiety and the desire to either attend to the error and update the model, or to explain the discrepancy away. They learn models of objects using the same basic method that the lower brain uses to learn models of the environment, and Mountcastle's suggestion that a common cortical algorithm underlies intelligence is fulfilled by Hawkin's suggestion that all columns create reference frames for each observed object.

Reference frames are invisible, three-dimensional grids surrounding and attached to something; in more abstract terms, we can think of reference frames as a way to organize any kind of knowledge. Hawkins makes **two important points**.



Firstly, **all knowledge is organized using these reference frames**, everything from objects located in physical space, to conceptual schemes that make sense of more abstract pieces of information. When you *know* where you left your keys, for instance, it's because you have created a simplified model of your living room in your head, a reference frame, and have "located" the keys in the model.

Secondly, **to 'think' is to move within a specific reference frame or model**. If everything we know is stored in reference frames, then to recall stored knowledge, we have to activate the appropriate locations in the appropriate reference frames. If this is correct, *"then what we commonly call thinking is actually moving through a space, through a reference frame*." Being an expert is mostly about finding a good reference frame to arrange facts and observations.

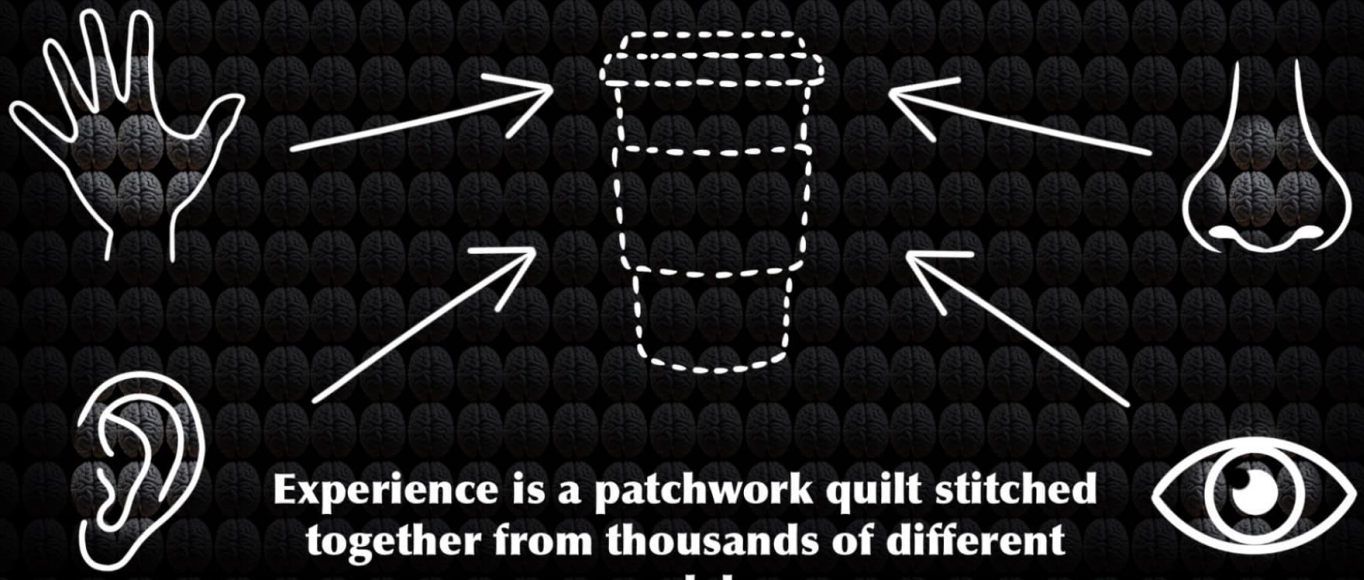
The thousand brains theory states that **knowledge isn't found in one specific location but is, rather, distributed throughout the brain in thousands of different locations in thousands of different cortical columns.**

Take a coffee cup; where is knowledge about this coffee cup stored in the brain? There are many cortical columns in the visual, tactile, and other regions that receive input from the retina, from receptors under the skin, etc. Each column that is seeing a part of the cup learns a model of the cup and tries to recognize it. But there is no single model. What you know about coffee cup exists in thousands of different models, in thousands of different cortical columns.

So if you have all these different columns, constructing slightly different models of reality, how do these multiple diverse streams of sensory information converge to form a single perception? In other words, you don't see a thousand different coffee cups, you only see one; how come? (This is called the binding problem.)

No column sees it all, but if you aggregate the views of all the columns, you'll reach an approximation of what the coffee cup looks and feels like. Let's say you move your finger along a surface to determine the shape of an object in your hand; it will take a while to figure out that this is a coffee cup. But if you move multiple fingers along its surface, can tell almost immediately what something is. Your perception is the consensus the columns reach by voting on what appears most real.

You take many different models of reality, distill the essence of each one, and make them compete against one another to see which makes the best sense of all the available data.



Experience is a patchwork quilt stitched together from thousands of different models.

THE MOLECULE OF MORE

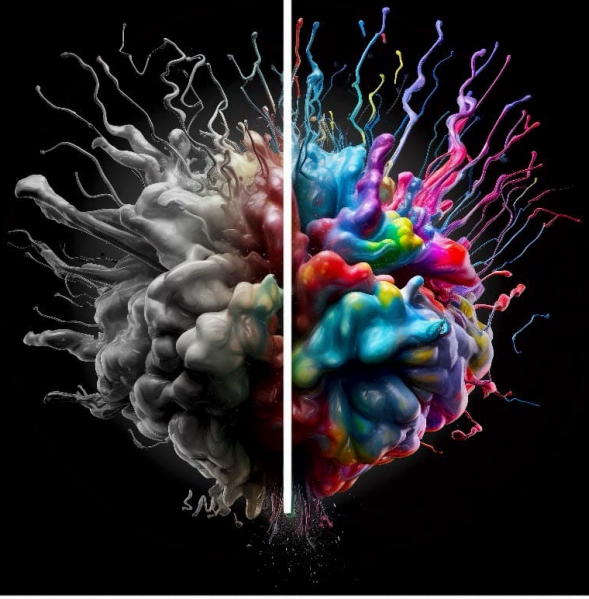
In **Michael Long and Daniel Lieberman's book The Molecule of More**, the authors explain the entirety of the brain, and human behavior, by pointing to the molecule of dopamine. It may seem slightly hyperbolic to make this claim, but I believe it's one to take seriously.

They begin by pointing out a crucial distinction made by the brain between **two ways** of looking at the world; **the world of 'down'** meaning what's immediately in our vicinity, mediated by neurotransmitters that let us experience satisfaction in the moment; and **the world of 'up'** meaning what's just round the proverbial corner, mediated by dopamine that enables us to desire what we don't yet have and drives us to seek new things. The world of Here and Now (H&N) and the world of Tomorrow. Dopamine and the H&N chemicals are antagonistic; the more of one, the less of the other.

THE WORLD OF

DOWN

Grass is always greener



THE WORLD OF

up

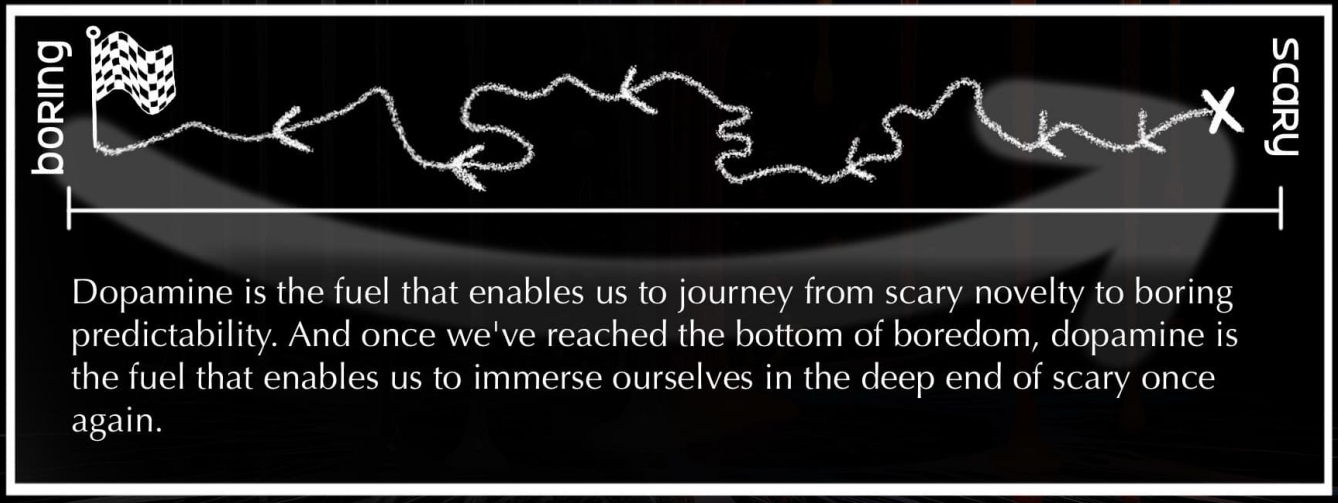
Happiness is Now

Dopamine rushes occur when we anticipate surprises. (Note that they occur when we *anticipate* surprises, not when we experience them.) But when we come to predict these surprises with increasing regularity, their novelty fades and so does the dopamine rush. The new becomes the old and we need some more new, resulting in a hedonic treadmill where we seek gratification endlessly. When we get what we desire, the feelings of excitement shut down; *"To travel hopefully is better than to arrive' is the motto of the dopamine enthusiast."*

Once possession is achieved, the desired object moves from the world of "up' to the world of "down', from dopamine to H&N hormones. Liking what we have relies on endorphins and endocannabinoids to deliver satisfaction, not dopamine, and, because the dopamine system is much more influential than the liking system, "life's intense pleasures are less frequent and less sustained than intense desire."

Wanting and liking are not the same; the former is felt a lot more.

And it's this 'molecule of more that has consistently pushed humanity to seek novel experiences and to never be content with what we have. It's one of the main reasons why humanity has been pushing the envelope consistently for these last thousands of years, as well as explains how we turn novel environments into known ones and, upon being bored with them, seek further novelty, endlessly.



Dopamine is the fuel that enables us to journey from scary novelty to boring predictability. And once we've reached the bottom of boredom, dopamine is the fuel that enables us to immerse ourselves in the deep end of scary once again.

organs of prediction

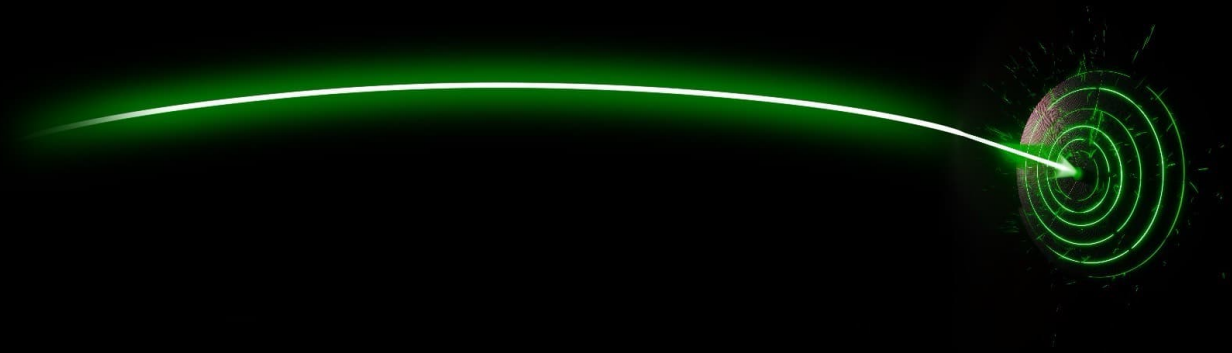
"Brains are just doing one thing all the time which is trying to minimize prediction errors."
Andy Clark

"How does a system make sense? By constructing a model of its environment. The model is what allows the system to understand changes in the environment, and to adapt."
Gordon Brander

Reality is built from our own predictions about what we'll find streaming into our brains.

When the brain's best guess misses the mark, the mismatch with the actual sensory signal carries information that we need to update our beliefs. It's like we're shooting arrows at a moving target (a shot is a prediction) and we're content if we hit the bullseye and not if we miss it entirely. But if we miss, we recalibrate and launch another arrow (make another prediction) until we hit the target, or until our predictions match up to the information that we receive.

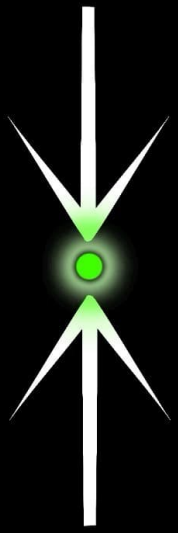
If the prior expectations are very strong or the sensory, confirmatory evidence sufficiently subtle, then we can lose touch with reality and, indeed, this is the cause of a lot of mental imbalances; an inability to update information about reality as there's a mistake with the corrective mechanism between yourself and the truth.



The bulk of what the brain does is learn and maintain a model of the body and the world, a model which can be used moment to moment to predict incoming sensory signals. As new information streams in, the brain needs to determine if there's anything that's "news" which is unpredicted sensory information that matters to whatever it is that we are trying to see or do. **As we try (and fail) to predict the world, we can learn to do better until we succeed.**

Our beliefs are the models which we have fashioned over our lifetimes of experience and our worldviews are interlocking ecosystems of these beliefs or models that loosely form an emergent whole. Some of our beliefs have lots of confirmatory evidence, while other beliefs are held less stringently since there isn't much to back them up.

That in large part is how the brain works to make sense of reality.



Top-Down Predictions

Past Experience, Cultural Assumptions

Reality

Sensory information

Bottom-Up Experience

When top-down prediction doesn't match the bottom-up experience streaming in through the senses, then there is a mismatch between yourself and reality which needs to be corrected.

When they do match, you are in contact with reality, which is an optimal state to be in.

Human experience arises at the meeting point between guess and sense, top-down prediction and bottom-up experience; but **how these two meet and balance is flexibly determined by the brain's best guess of their relative reliability and significance.**

How much weight to give sensory evidence vs predictions is called the **"precision"** we assign to each. Higher precision afforded to sensory evidence means less to predictions and vice versa.

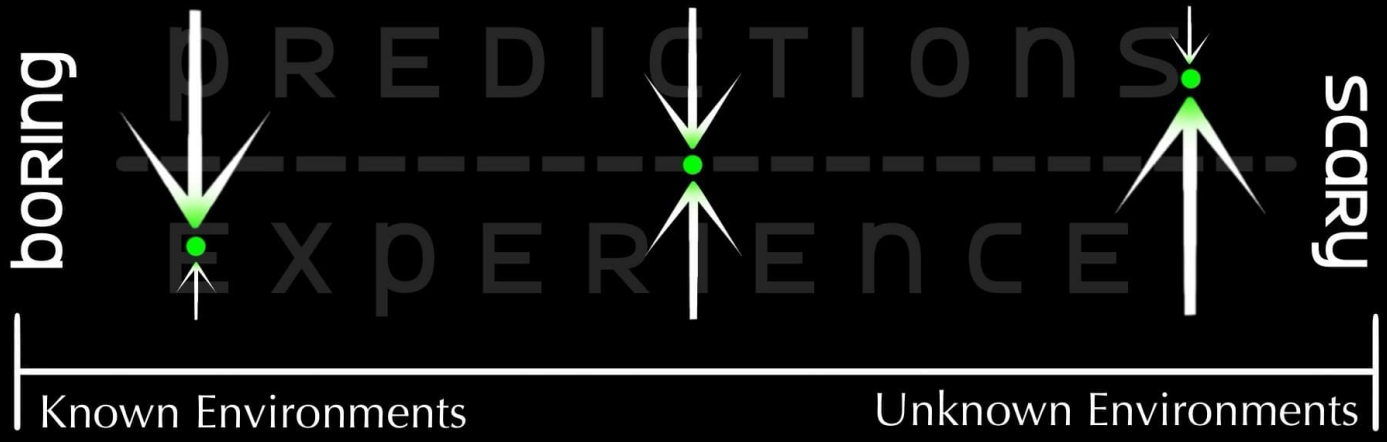
In completely novel environments where we know nothing, our guesses are weighted at 0% and we have to rely 100% on the sensory info coming in. But as we learn, we start to rely on our models more and more until we come to rely entirely on them without needing to confirm our guesses with sensory knowledge, so guesses/theory are weighted at 100%.

The fittest organisms are those whose models have the best 'fit' with reality and enable them to dance with reality in the most skillful manner.

In known scenarios, you almost don't have to confirm whether your predictions are correct because you've seen them being confirmed so many times.

In the majority of scenarios, which are combinations of known and novel, you will have to assign more or less similar weighting to both the predictions you have of reality and the sensory information that either confirms or denies your beliefs.

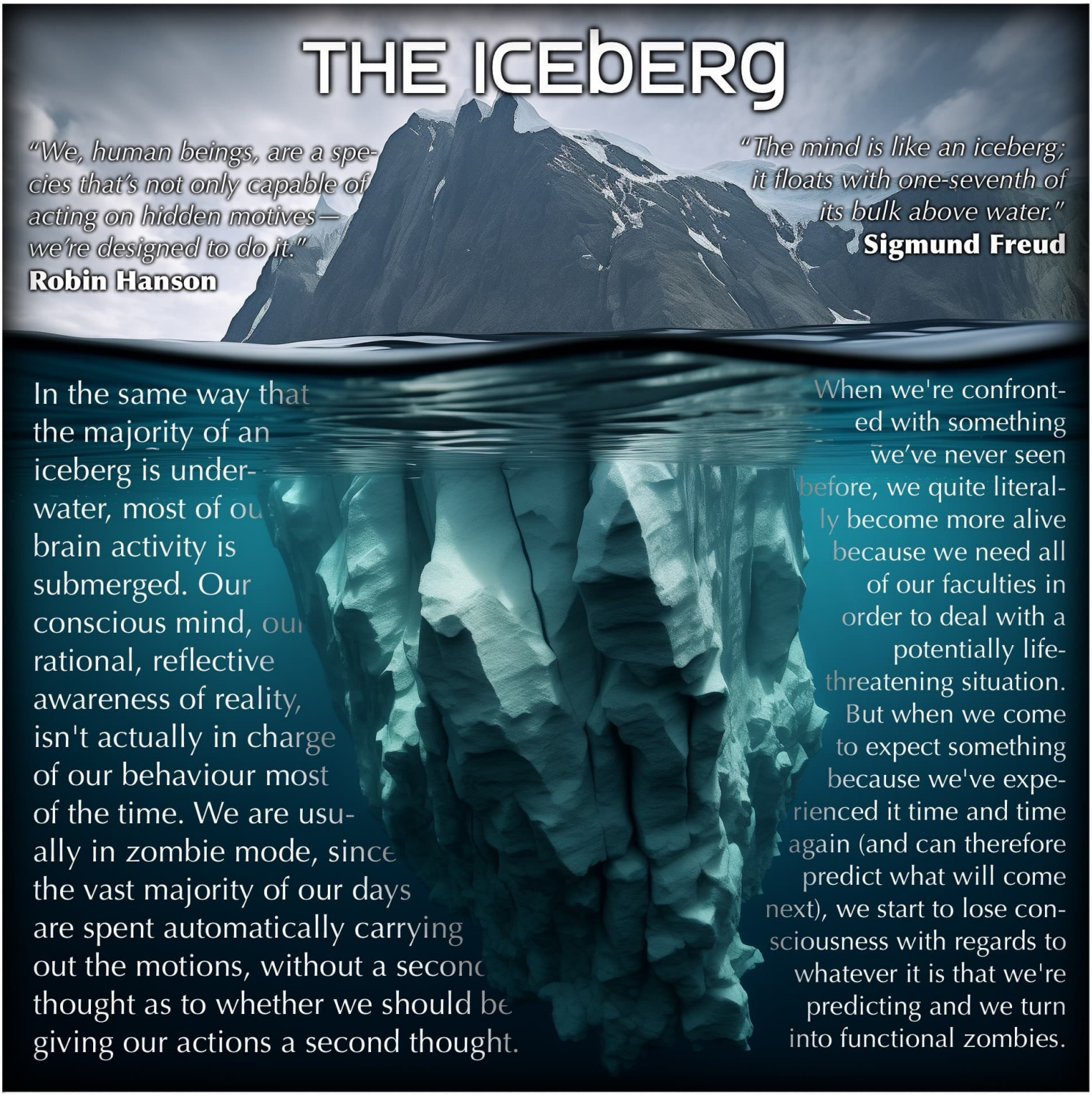
In novel scenarios, you have no choice but to rely on the sensory information coming since you haven't yet experienced enough to form any predictions concerning reality.



THE ICEBERG

"We, human beings, are a species that's not only capable of acting on hidden motives—we're designed to do it."
Robin Hanson

"The mind is like an iceberg; it floats with one-seventh of its bulk above water."
Sigmund Freud



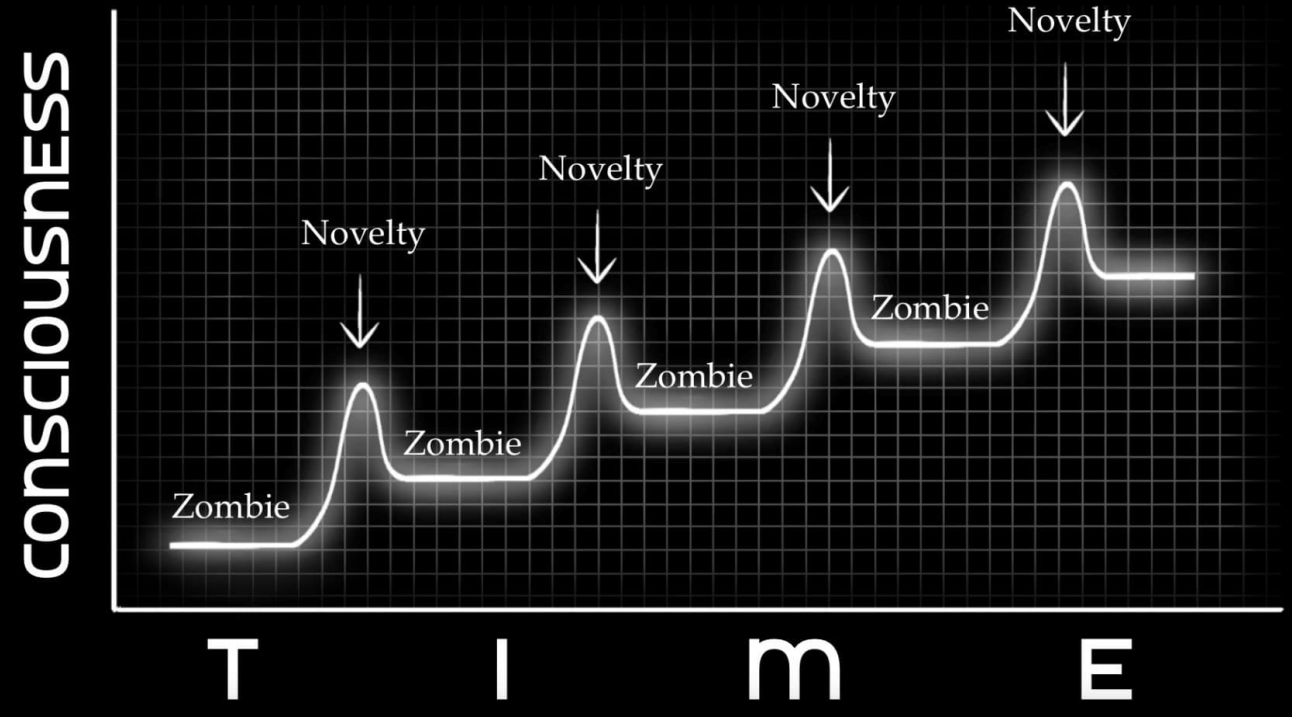
In the same way that the majority of an iceberg is underwater, most of our brain activity is submerged. Our conscious mind, our rational, reflective awareness of reality, isn't actually in charge of our behaviour most of the time. We are usually in zombie mode, since the vast majority of our days are spent automatically carrying out the motions, without a second thought as to whether we should be giving our actions a second thought.

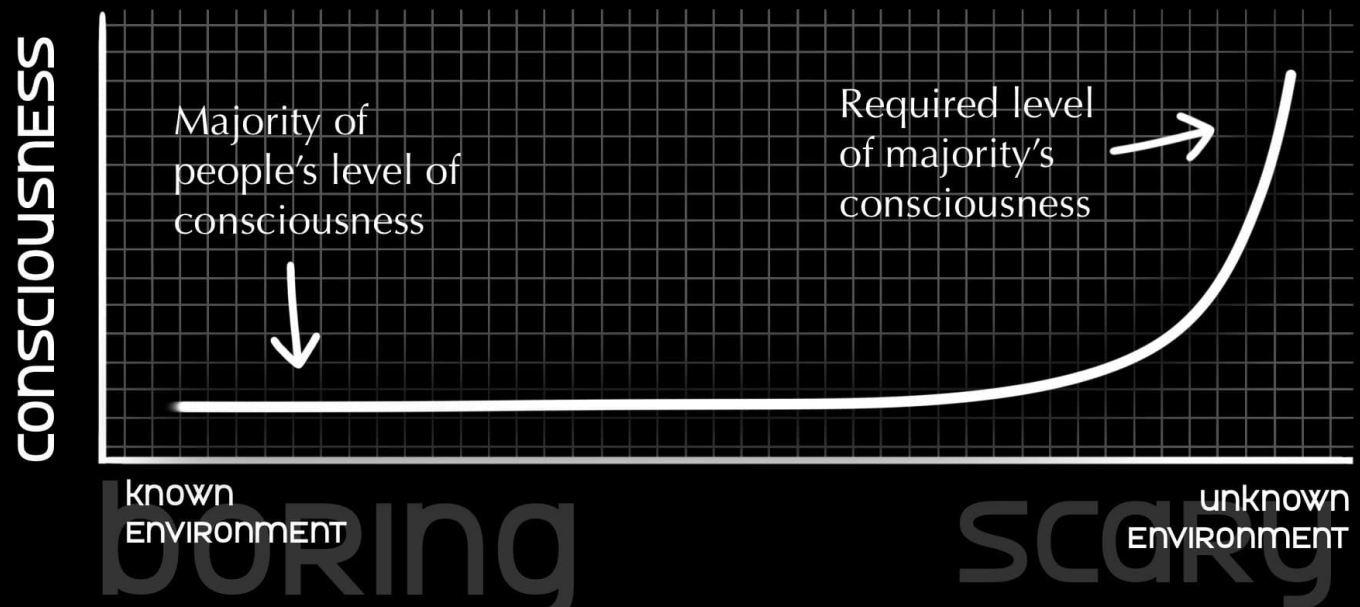
When we're confronted with something we've never seen before, we quite literally become more alive because we need all of our faculties in order to deal with a potentially life-threatening situation. But when we come to expect something because we've experienced it time and time again (and can therefore predict what will come next), we start to lose consciousness with regards to whatever it is that we're predicting and we turn into functional zombies.

If we're mostly zombie-like, why do we need to be conscious at all? **The function of consciousness is to 'steer the ship' when we enter uncharted territory**. Consciousness helps to deal with novelty.

"Think about when your conscious awareness comes online: in those situations where events in the world violate your expectations. When everything is going according to the needs and skills of your zombie systems, you are not consciously aware of most of what's in front of you; when suddenly they cannot handle the task, you become consciously aware of the problem."
David Eagleman

"[Consciousness) seems to be a way in which you can coordinate attention, and other related abilities of awareness, so as to optimize how insightfully you can make sense of your world."
John Vervaeke





Almost no one is consciously aware of the organ which structures their perception of reality, the ultimate source of the problem afflicting modern day society, and what they should go about doing to fix the situation. And in order to adequately tackle a large problem that has never been encountered before, we therefore need as many people as possible to be aware of what's going on.

We need to raise the general consciousness level of as many people as possible and I'm trying to do so by taking a background operation that usually occurs behind the scenes, namely how our sense of reality is constructed, and placing it center stage in order to be able to scrutinize it.

We need to raise consciousness by spreading knowledge.

Here's a recap of the function of the brain:

1 Brains evolved in order to facilitate moving around.

We move by constructing models of the environment and our bodies, and making predictions about what will happen next. **2**

3 Survival depends upon the quality of the models, and the integration of as many functional models as we can find/ make.

We're always seeking new knowledge (information relevant for survival) which surprises us, so that we convert it to order by integrating it with our existing models. **4**

5 All of this occurs without conscious awareness, and to become aware of this is to become more conscious.

What does it mean to understand the Universal Metapattern?

Organisms move around by integrating models which they construct of their environment, all the while seeking more information in order to increase their survival odds.

Learning about the Universal Metapattern means understanding the metamodel that will enable you to make sense of all other models plus reality. It's important to distinguish between models and reality since they are manifestly not the same. The latter is reality as we come to experience it in the moment, while the former is the representation of reality in some form or other.

There are inherent limits to this endeavor. We won't be able to understand reality 'as it is' as this is much beyond the scope of any representation, including the present book, but we will certainly be able to understand how people understand reality.

Imagine you have a jigsaw puzzle in front of you. At first, the puzzle pieces are scattered across the table, and you have no idea what the final picture looks like. As you start examining the pieces, observing their shapes, colors, and patterns, you begin to form a basic understanding of how they might fit together.

Just as understanding a puzzle requires time, patience, and the ability to see connections, understanding in general involves acquiring knowledge, recognizing patterns, and making meaningful connections between different pieces of information. This is an **iterative process that occurs over and over**, as you synthesize larger and larger pictures and grow your understanding of the connections that will better enable you to flourish in the world. **Brains are the keys that enable larger and larger pictures to come to light**.

Essentially, what we need is "something" that will make sense of both reality and everyone's understanding of reality too.

And **that "something" is a map**.

"*We need directions, but those directions must necessarily be of an abstract, open-ended nature. We don't need cook-books; we need general ideas on how to create good cook-books, so to speak. We need stories about stories. Metanarratives.*"
Hanzi Freinacht

"*The great arms race of human consciousness is the hunt for the Supreme Narrative, a Gestalt of the entire universe which can contextualize everything, a cipher which could serve as a bridge between the finite human mind and the infinite. This is the Holy Grail.*"
Galahad Eridanus

Humpty Dumpty's Revenge

"*The key is recognizing that useful information is often dispersed widely, with one person possessing a scrap, another holding a more important piece, a third having a few bits, and so on.*"
Philip Tetlock

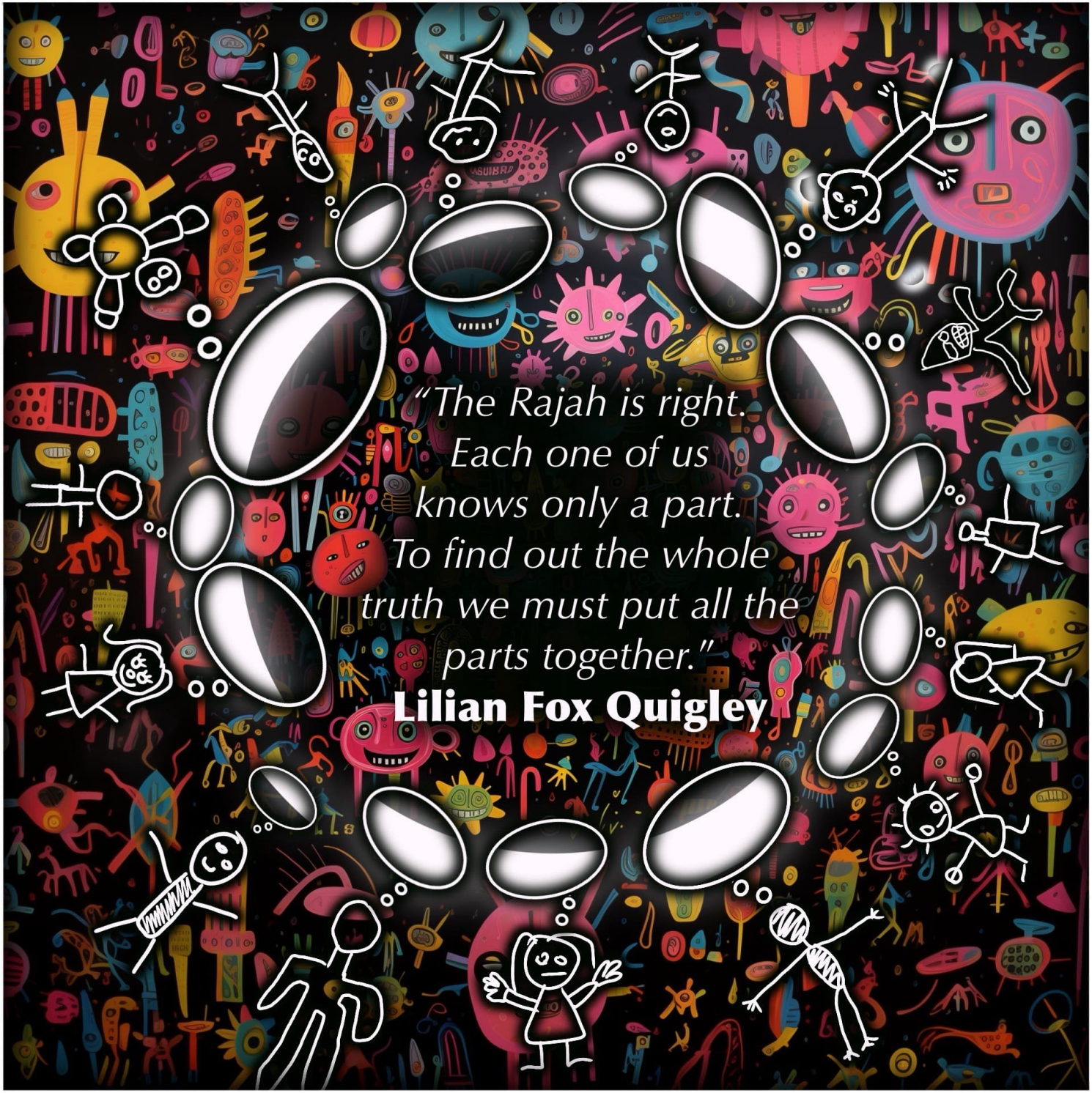
"*We too are broken. All of us, not just some or a few, are addicts. We have lost any contact with our ancestral homes not because someone chased us out, but because we chase ourselves out.*"
Peter Kingsley

We all have a small piece of the puzzle but most seem to lack the picture that the pieces make up. So the aim is to integrate this information into a big picture.

But how do we go about selecting what information to integrate when we lack the very thing that will enable us to zero in on the correct information to construct such a big picture in the first place?!

In simpler words, we need the big picture in order to make the big picture.

There is way too much information, which is another way of saying that **there's no way to *make sense* of it all**.


"The Rajah is right.
Each one of us
knows only a part.
To find out the whole
truth we must put all the
parts together."
Lilian Fox Quigley

What's the Problem, Doc?

"We're going through a tendency to separate and divide and that would be fine if we kept in mind the inherent drive to integration that goes along with all those separations; but we haven't and we're not doing it in society."
Ken Wilber

"We are drowning in information, while starving for wisdom. The world henceforth will be run by synthesizers, people able to put together the right information at the right time, think critically about it, and make important choices wisely."
E.O. Wilson

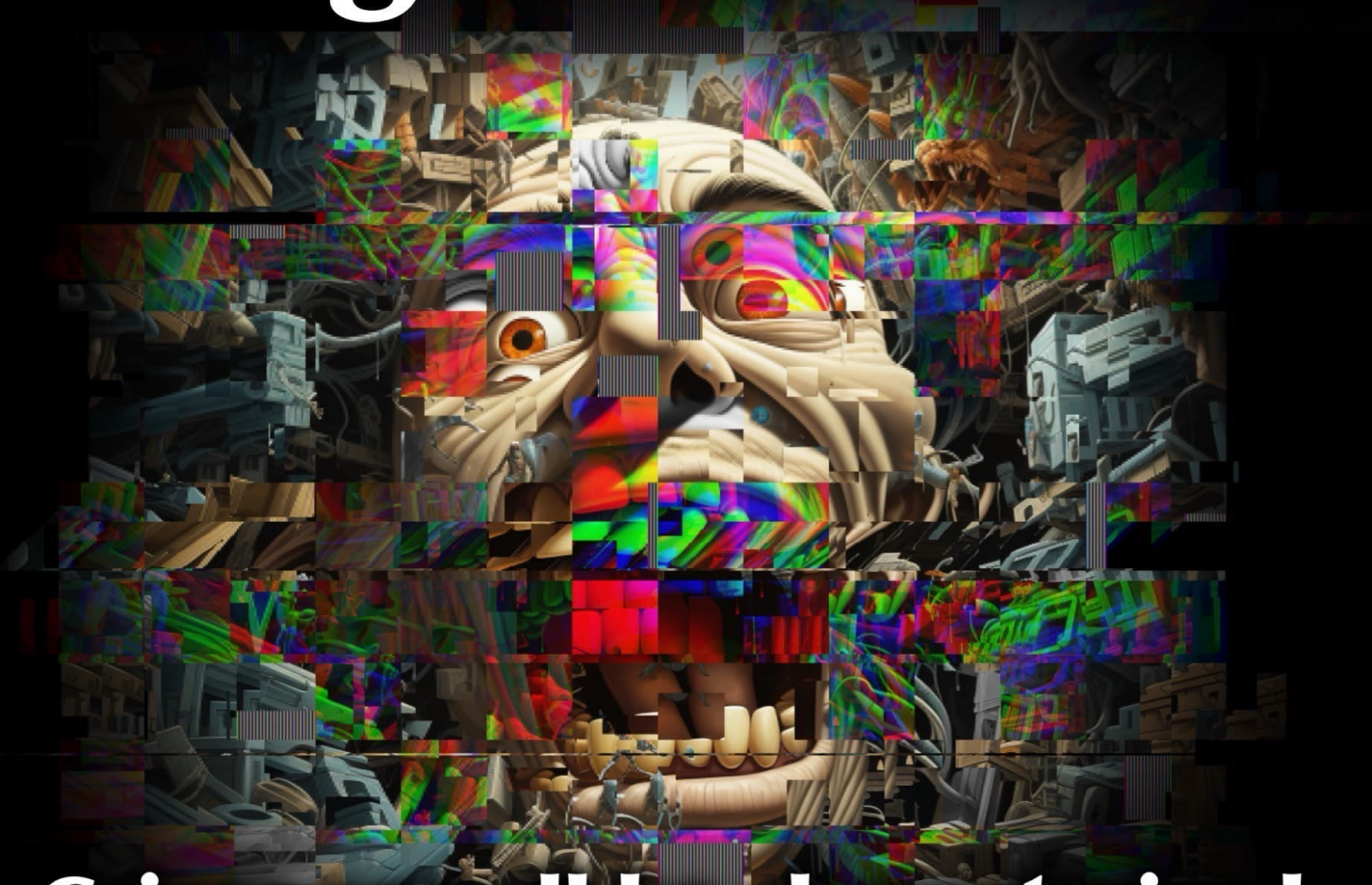
"People have been dealing with this piecemeal - looking at symptoms, saying that we've got to solve this problem or that problem or that problem. But there is something deeper, which people haven't been considering, that is constantly generating these problems. What is the source of all this trouble? I'm saying that the source is basically in thought. It looks as if the thing we use to solve our problems is the source of our problems."
David Bohm

"The success of humanity's evolution will not be determined by 'survival of the fittest' but by our own capacity to converge and unify."
Pierre Teilhard de Chardin

So *if* you believe there to be a fundamental problem with the world, but you can't quite place it or understand what it is, *then* my answer may be helpful.

All the troubles we're currently facing, from the largest, relating to the climate breakdown and geopolitical struggles, down to the smallest, relating to daily meaninglessness and tension within our homes, **can be compressed into a single word:**

Fragmentation.



Crises can all be characterised as reality fragmenting or falling apart at the seams.

Let's give some examples of crises to try to situate ourselves in some sort of context.

The **attention crisis** is the fragmentation of people's individual consciousnesses, as attention spans shrink because of social media, instant gratification, and an oversaturation of memes.

The **climate crisis** is the fragmentation of our planet, as humans and nature are seen as somehow separate from one another, instead of the latter lovingly and harmoniously sustaining the former as parents would their children.

The **meaning crisis** is the fragmentation of our stories, as the foundations that lie at the root of our understanding of reality break apart into incomprehensible enclaves, and there's no overarching motif that links all the variations-on-a-theme up into a coherent whole.

The **inequality crisis** is the fragmentation of society along economic lines, where the haves in society break away from the increasingly numerous have-nots, causing bitterness, apathy, and resentment to be added to the societal stew.

The **community crisis** is the fragmentation of society along sociological lines, where people's sense of belonging disintegrates, leaving people feeling lonely and disorientated in a confusing reality that doesn't care for them.

The **alienation crisis** is the fragmentation of society along temporal lines, where people's sense of connection to a tradition of wisdom is shattered and they increasingly find themselves asking basic questions relating to their sense of identity.

The **geopolitical crisis** is the fragmentation of the world along nationalistic lines, where people's sense of tribalism at the national level trumps people's sense of connectedness to the whole earth as a shared home.

Integrating the Universe

"All of us secretly wish for an ultimate theory, a master set of rules from which all truth would flow."
Robert Laughlin

"If we can find this information and assemble it into a coherent understanding, we stand a chance of dramatically changing the world's course for the better."
Samo Burja

Picture a globe with various red and blue dots scattered all around, representing solutions and problems respectively. By 'problem', I don't just mean a technical fix like choosing a certain type of glue to bind two wooden planks together or figuring out why this line of code doesn't make the program work. Particular physical problems are important, of course, but I predominantly mean problems that are deeper, less physical, or more abstract. **It is to questions of ultimate value that I'm concerned with, questions that have traditionally been the province of religious or philosophical systems of thought**. (*We can't specifically use the word 'problem' to describe this issue but for want of a better term, it's what I'll will stick with.*)

"What we believe to be real and relevant is the most significant factor in the formation of culture, which in turn influences our thoughts and emotions, which in turn influence our values, which influence our institutions and political policies. The change has to happen at the deepest level if it's going to have any significant impact on an issue as important as whether or not we go extinct."
Alexander Beiner

"There's always been a longing to gather the important things in one place. Some of the appeal of a Bible or the collected works of a big name author is the sense that amidst all the chaos and disparate sources of knowledge, someone has taken the trouble to distill, to compress, to say what is essential. In a world overflowing with information, what we most need is curation. Ultimately, life is only 700,000 hours long so we have to make sure the ideas we need don't get lost - or take too long to find."
The School of Life

Let's say that the solution to a specific problem exists but is nestled cozily in the footnotes of an obscure paper, or locked in the mind of a hermetic monk, or etched into the fabric of a landscape that people look at uncomprehendingly.

Obviously, it's no good believing that all the solutions necessary to solve all the problems exist somewhere out there in the world if they're scattered around haphazardly in an unusable form. Such solutions would remain locked behind a wall of potential and would need to be unlocked with a key that actualizes the potential, otherwise that's where they'll remain for the rest of time.

One consequence of this scattering is an unequal world: it's like a classroom where students vary immensely in their capacities. Some are zipping right ahead with no second thoughts as to the past because they have the actualizing key whereas others are lagging far behind and falling further with every passing minute, making it even less likely that they'll ever find the key.

I've always wondered: is it possible to write a book that summarizes all the essential knowledge that we need to have as a society and disseminate it as widely as possible? In other words, to algorithmically compress everything that's valuable in the world into a digestible whole, allowing people the ability to do whatever it is that needs to be done without them having to read millions upon millions of books? To provide them with the actualizing key? **That's what I'm attempting to do in this book.**

And in order to compress everything, to provide people with the key, we need to have two things: a reasonably comprehensive list of the basic constituents of reality and an organizing principle which makes sense of this bewildering disarray of disparate phenomena. **We need reference frames to order our blooming, buzzing experience.**

We need to find the puzzle pieces of reality and assemble them into the final puzzle.

And even though I'm making an attempt at comprehensiveness, it will likely fall far short of such an aim. As **George Simmel** said: *"Nothing more can be attempted than to establish the beginning and the direction of an infinitely long road. The pretension of any systematic and definitive completeness would be, at least, a self-illusion. Perfection can here be obtained by the individual student only in the subjective sense that he communicates everything he has been able to see."*

In light of the above quote, **this book is not the best possible solution to the world's problems and it is not the only answer.** The Solution it finds to problems are just-about-good-enough, quick and dirty, not optimized and perfectly engineered.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole ---> Part ---> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

NDEs further this understanding that death isn't the end and that we shouldn't fear it.

QP is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? Moreover, this is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home. To the Whole.

Chapter 3
Where to Start
or following the White Rabbit
"Let yourself be silently drawn by the strange pull of what you really love. It will not lead you astray."
Rumi

So we have a whole world to explore in order to find these puzzle pieces and (most likely) no idea how to do so; where should we start?

Should we study the history of philosophy? Dive into cultural anthropology? Explore ancient wisdom traditions to see what they have to say? Should we look into astrology? Read tarot cards? Or maybe take the scientific route and explore quantum mechanics? Perhaps the Bible? The Quran? The Torah? What about psychology: does it hold any keys? Evolutionary theory? Physics? Biology? Chemistry? Mathematics?

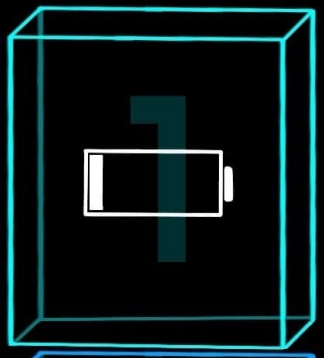
Or what if all this reading is just a distraction, and the real answer lies elsewhere? Should we drop a tab of acid? Huff some nitrous oxide? Smoke a joint? Snort a line? Should we try mystical techniques of ecstasy: chant Gregorian hymns, meditate for days, pray the rosary, fast in the desert?

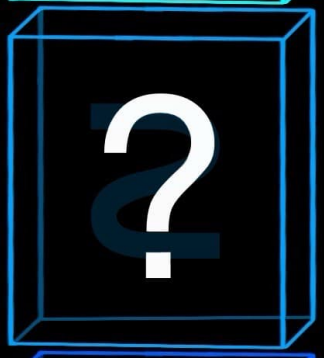
Or maybe we should just go for a hike. Or get a job and forget all this metaphysical nonsense. Or fall wildly in love. Write a book. Climb a mountain. Drive off into the sunset. Start a YouTube channel. Open a business. Raise a family. Snorkel under the sea. Go paragliding. Chase a passion. Pick up a sport.

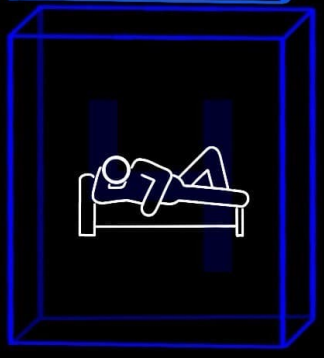
What should we do?!

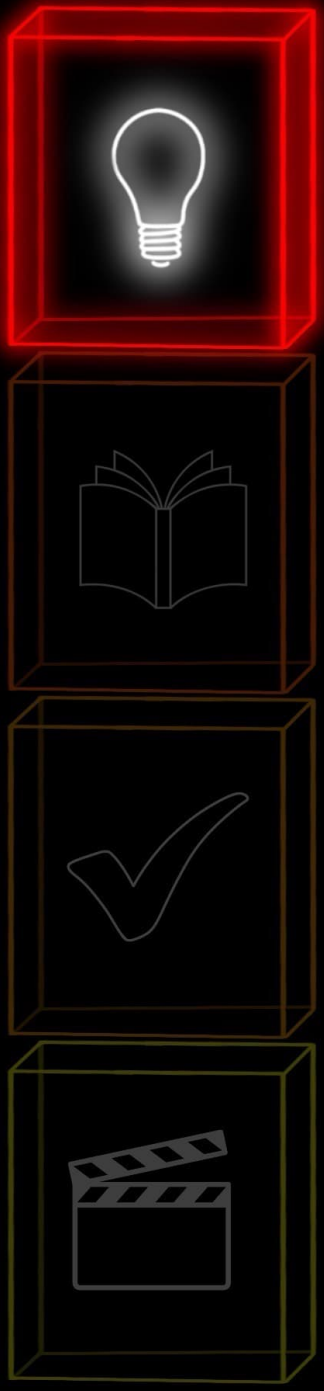
Much of the following is indebted to **Mark Passio**, a passionate truth-seeker who has attempted to distill the essence of what it means to pursue truth. In one of his lectures he revives **the ancient Trivium methodology of truth discovery, which consists of three foundational steps: knowledge, understanding, and wisdom**. In the modern Trivium, these are referred to as grammar, logic, and rhetoric or, in Passio's own computer analogy, input, processing, and output. They all describe the same process. **I also want to introduce a fourth stage** based on insights from **Tom Morgan** that actually precedes Passio's traditional three.

Each step in the process of truth-seeking has a positive expression and a shadow side. These shadows aren't just passive absences; they actively warp our perception and behavior, blocking the development of truth, clarity, and wise action.









1 CURIOSITY

Let's say you're surrounded by a flood of information, perspectives, and noise. You don't know where to begin. Everything seems interesting. But that's not quite true. Some things really interest you more than others, and that's unavoidable.

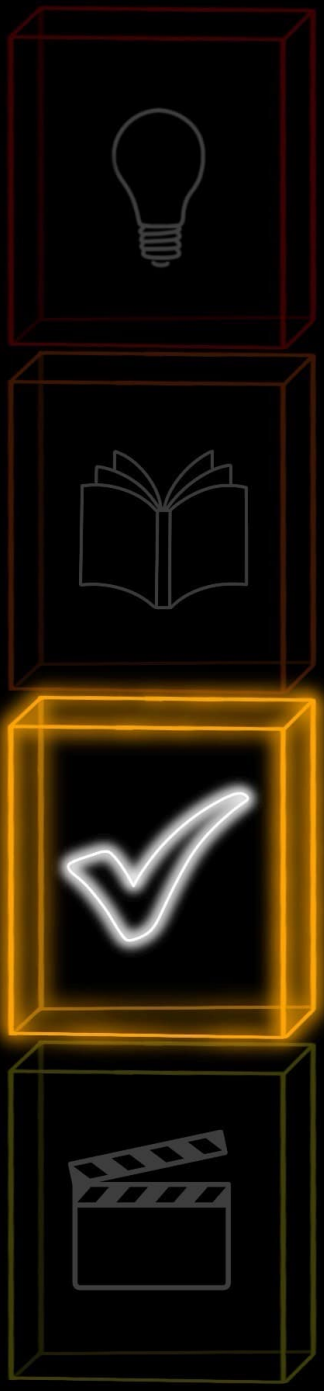
The first step, then, is to get quiet, to take five minutes to still your mind and notice what genuinely draws your attention. This could be anything at all. Follow your curiosity like Alice followed the white rabbit and see where it leads. This is crucial, because if you're not innately drawn to the subject you're exploring, no amount of money or external reward will sustain your attention and, eventually, you'll burn out or grow numb. **This is the beginning of the journey: curiosity.**

2 Information

Once you've identified a subject or field that truly captures your curiosity, the next step is to begin gathering information. What have others said about it? What's already been discovered, recorded, or theorized?

This phase is known as the grammar stage in the classical Trivium, or the input stage in the computer analogy. You're taking in raw data, absorbing the pieces, terms, symbols, and concepts that make up the language of your chosen subject. You're building a vocabulary that will allow you to think more clearly and deeply about what you're exploring.

Think of this as laying down the bricks of a mental structure. On their own, they may seem disconnected or overwhelming but without them, there's no foundation. **This is the raw material of knowledge: the substance that, when properly ordered, can be transformed into understanding.**

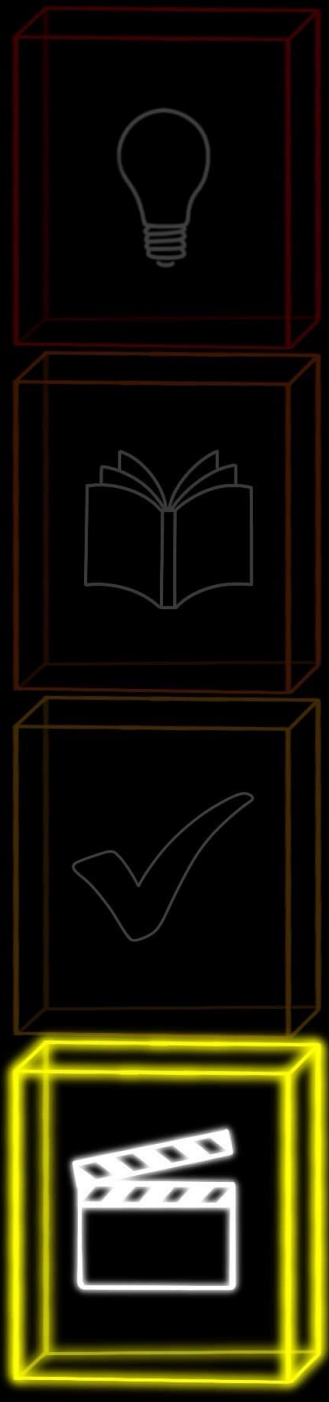


3 UNDERSTANDING

Knowledge isn't just about having a lot of data but about seeing how it all fits together. Step three shifts from raw accumulation to meaningful integration.

This is the logic stage of the Trivium, or the processing phase in the computer analogy. It's where understanding begins to emerge. You're now asking: **What does all this mean? What are the relationships between the ideas? What are the patterns? Are there contradictions? Does this conclusion follow from that premise? What can I trust, and what must be discarded?**

It requires discernment, reflection, and the ability to spot both coherence and bullshit. You need to sort signal from noise. And here's the catch: **your capacity to understand is wholly dependent on the quality of your input.** If your attention (step one) was scattered, your data (step two) will be shallow, and your understanding (step three) will be weak or distorted. Garbage in, garbage out.



4 action

Finally, we come to the most outward-facing and often most neglected step: action.

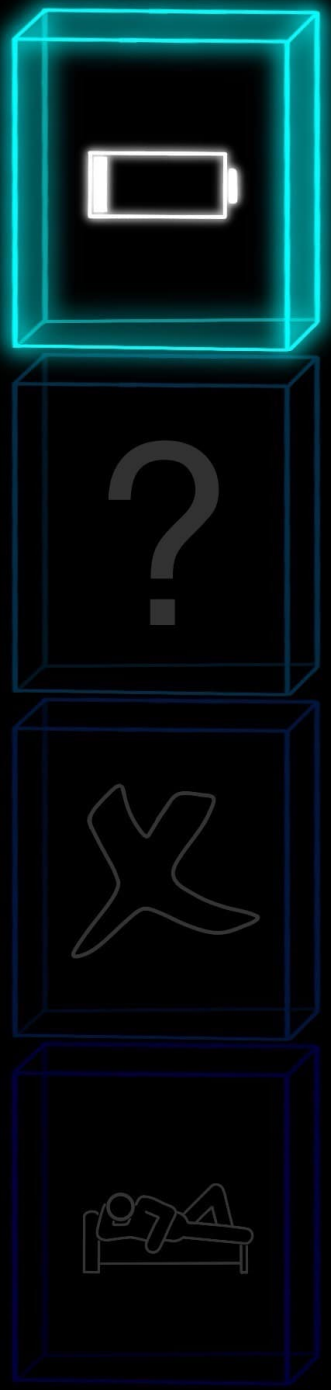
This is the rhetoric stage in the Trivium, or the output phase in the computer analogy. But unlike mere persuasion or performance, action here is synonymous with wisdom. As Aristotle put it: *"The purpose of knowledge is action, not knowledge."* And as many spiritual traditions echo: right action is the ultimate test of inner alignment.

Wisdom, in this framework, is applied understanding. It is living out the implications of what we've come to know. And crucially, it is cumulative:

- How we act reflects what we understand.
- What we understand reflects what we've learned.
- What we've learned reflects what we've chosen to pay attention to.

It's a causal chain. Trace it backwards, and you'll see that **even the smallest moment of attention is a seed that births action**. And you'll see that all behavior stems from the seed of attention.

1 apathy



The Absence of Curiosity is Apathy

"There's no such thing as truth."

Each of the aforementioned virtues has a corresponding vice that blocks the path towards the truth. Curiosity is the initiating spark, what draws us to explore, to ask, to wonder. Without it, the entire process halts before it even begins. And it usually stems from the most insidious lie that there is no such thing as truth

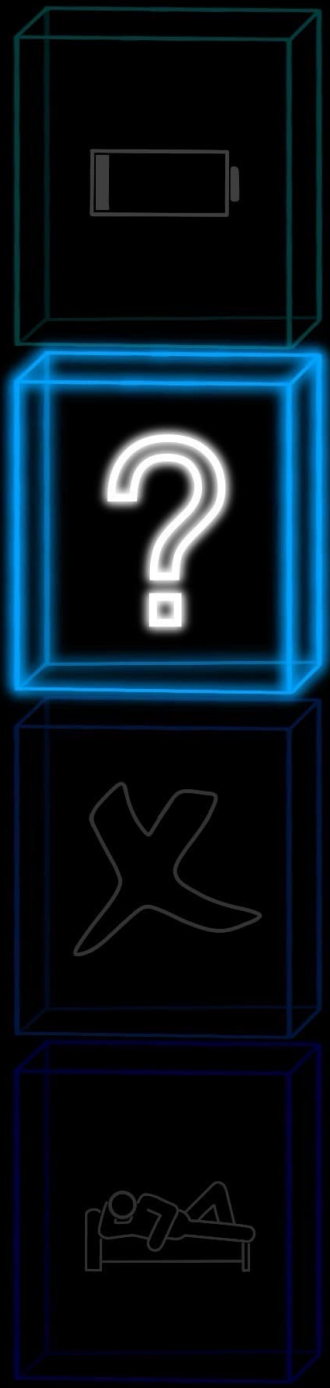
In the apathetic state, people no longer care to ask questions. They stop noticing contradictions or injustices; the world could be falling apart, and they'd scroll past it. Apathy allows absurdities to pile up unchallenged because nothing feels worth the effort. Entire societies can fall into apathy, sleepwalking through crises, numbed by distraction or disillusionment. **This is the most dangerous shadow, because it closes the door before the journey even starts.**

2 Ignorance

The absence of information is ignorance.
"I already know enough."

Gathering information requires effort, openness, and humility. Ignorance, on the other hand, may be accidental or it may be chosen. Sometimes, we simply haven't encountered certain facts or ideas yet but more often, **ignorance comes in the form of avoidance: a refusal to seek out new perspectives, to ask deeper questions, or to update outdated beliefs**.

It masquerades as certainty: *"I know all I need to know."* But underneath that certainty is the fear of complexity, of change, of being wrong. Willful ignorance hardens into prejudice, ideological rigidity, and the outright denial of evidence. **When we shut the door to new information, we become blind to truth, even when it stares us in the face because we're scared to learn something new.**



3 confusion

The absence of understanding is confusion.

"It's all just too complicated."

Confusion arises when there's too much information, when it's poorly organized, or when contradictory ideas haven't been reconciled. Without understanding, information remains fragmented and disjointed and it doesn't cohere into insight. Once information is gathered, it must be processed and synthesized for easier consumption.

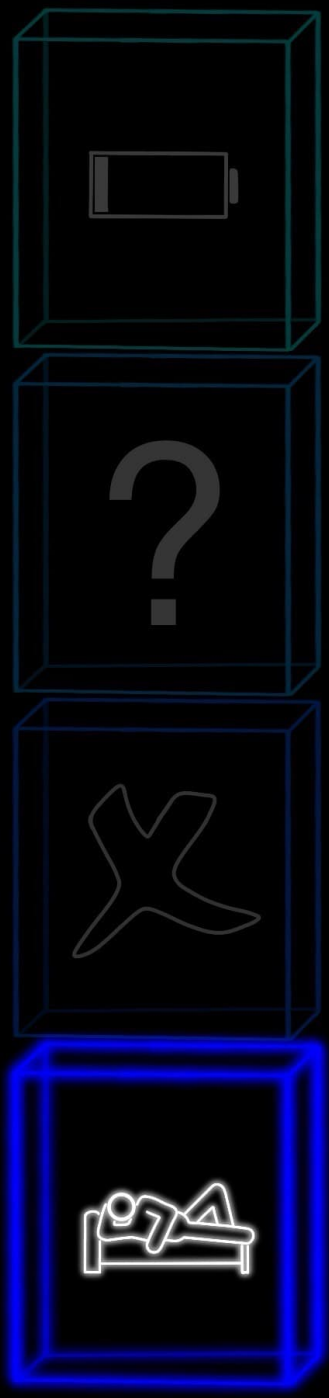
Confusion is especially dangerous in an age of information overload. People can drown in data without ever reaching insight. In this state, they often become paralyzed; unsure of what to believe, what to prioritize, or how to act. Others gravitate toward overly simplistic answers or strongman figures who promise certainty. **Confusion thus becomes fertile ground for manipulation, extremism, or despair.**

4 FOLLY

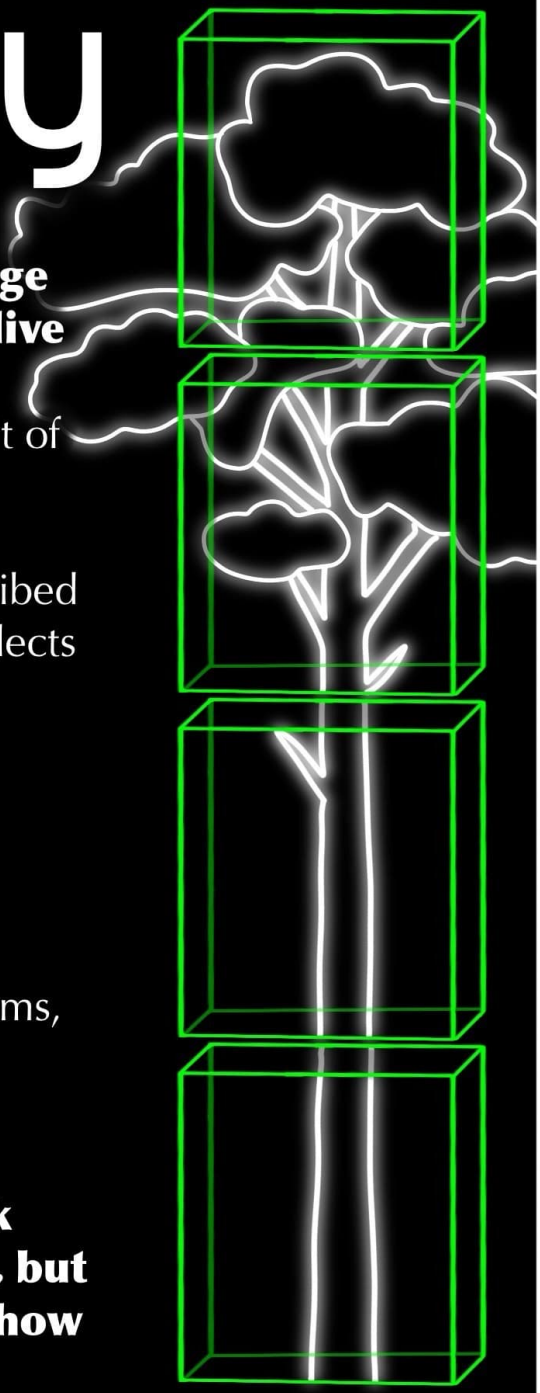
The absence of wisdom is folly.
"I'm too scared to take a step," or "I'll just wing it."

Wisdom is about living rightly, engaging in correct action based upon correct knowledge, information, and attention. Folly is the failure to do this. It appears in two forms: **inaction** (when fear prevents movement) and **misaction** (when someone acts without adequate understanding).

Folly looks like repeating the same mistake over and over, despite knowing better. It looks like impulsive decisions, reckless behavior, or avoidance masquerading as caution. It reflects a disconnect between knowledge and behavior, where someone might talk wisely but live foolishly. **On a personal level, folly leads to regret but on a societal level, it leads to disaster. It's the final shadow, the point at which all previous failures come to bear in the real world.**



5 REALITY



After attention, information, knowledge and action, we find the world that we live in: our manifested reality. What we experience in society is the cumulative result of individual and collective behavior.

And that behavior is rooted in the steps described above. The quality of our lived conditions reflects the quality of our attention, information, understanding, and action.
It's a stepwise progression:

1.What we pay attention to informs
2.What we take in, which informs,
3.What we come to understand, which informs,
4.How we act, which informs,
5.What we get in society.

This simple yet profound framework explains not only how reality functions, but also how we relate to it, and therefore how we can change it.

Throughout the rest of this book, my aim is threefold: **to awaken your curiosity, to offer you meaningful and thought-provoking information, and to guide you toward genuine understanding. If I succeed, this should translate into intelligent, purposeful action in the world**.

In other words, the true measure of this book's success lies not in how clever it sounds or how many people agree with it, but in whether it actually changes how people see, think, and live. If even a handful of readers come away seeing the world more clearly and acting differently as a result, then it will have done its job.

To begin that journey, we must first establish a foundational principle. A lens through which all that follows can be viewed, made sense of, and ultimately integrated.

That principle is simple to state, yet vast in implication:

Everything is One.

This is the first, and in many ways, the only, truth you need to grasp since all other truths are nested within it. It is the root from which every branch of understanding grows and if you fully comprehend this, everything else begins to fall into place.

Now, I don't expect you to accept this right away. And even if you do, it may remain an abstract notion for some time. That's okay. What matters is that you hold it in mind as a kind of orienting star. The deeper you go into the subjects we'll explore (from science and philosophy to psychology and spirituality) the more you may begin to notice a pattern: things that once seemed disparate or isolated begin to connect.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole ---> Part ---> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

NDEs further this understanding that death isn't the end and that we shouldn't fear it.

QP is yet another string to the bow that death isn't the end; reality is quantum.

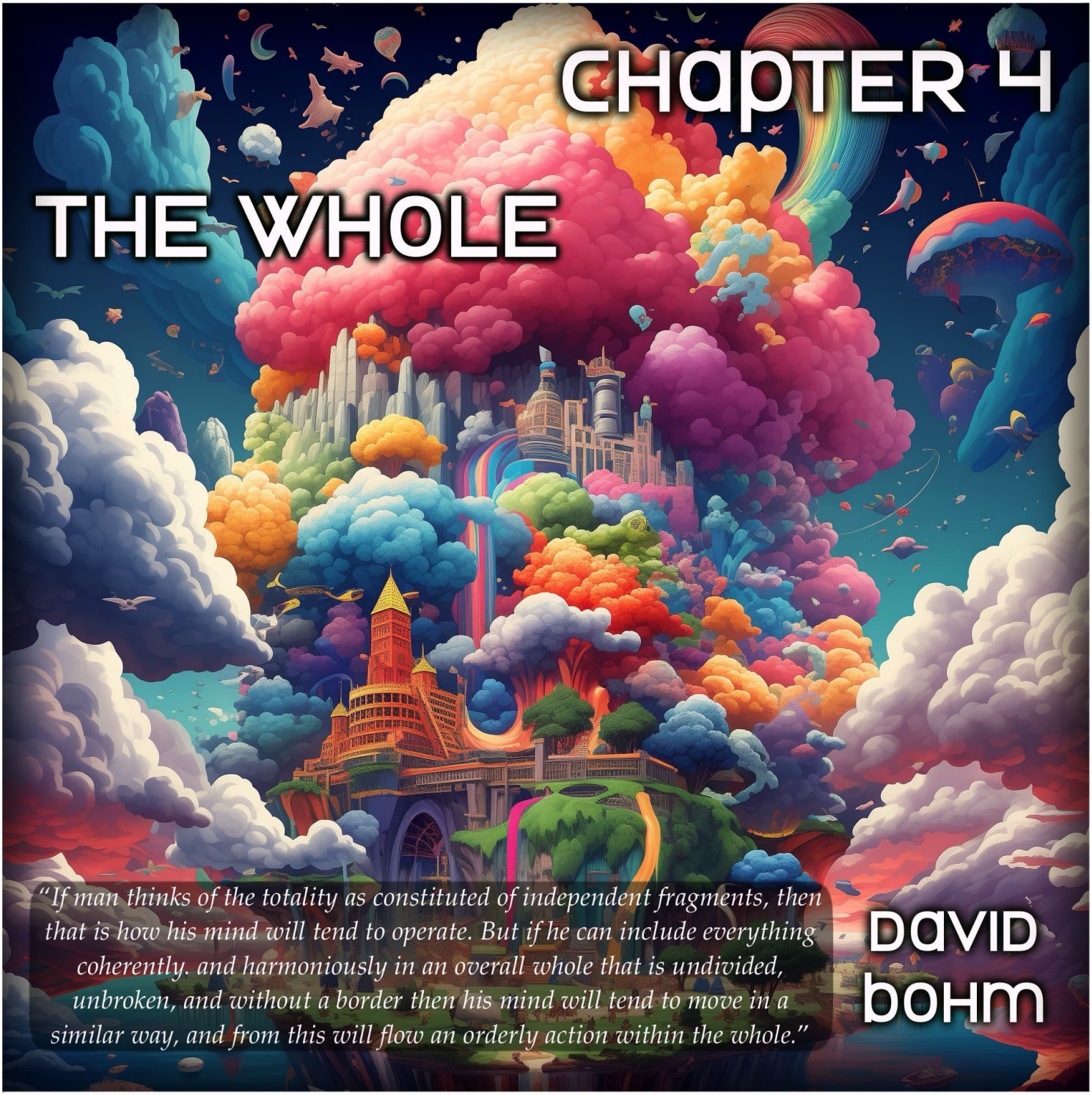
Reincarnation? Moreover, this is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home, to the Whole.

CHAPTER 4

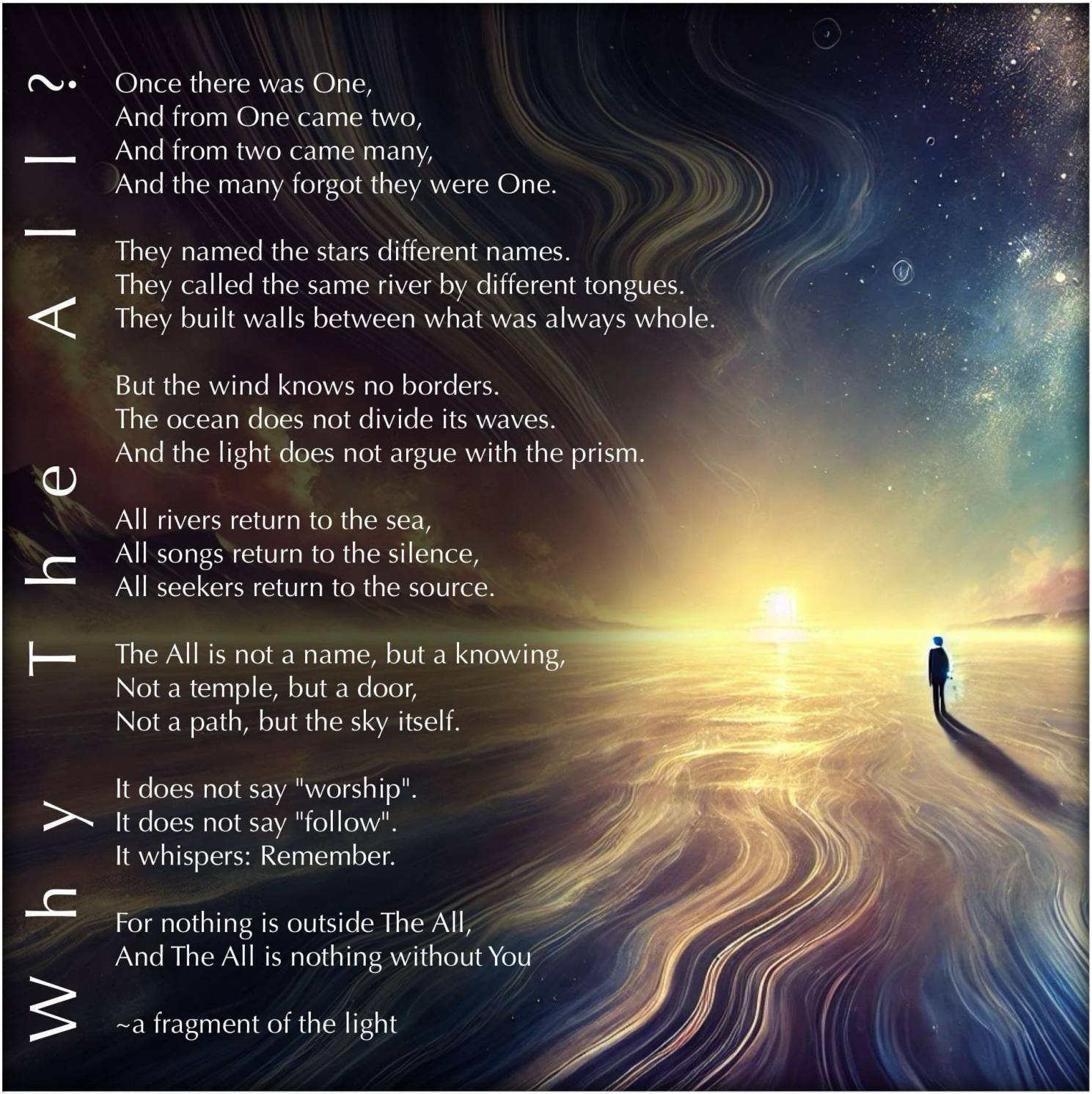
THE WHOLE



"If man thinks of the totality as constituted of independent fragments, then that is how his mind will tend to operate. But if he can include everything coherently. and harmoniously in an overall whole that is undivided, unbroken, and without a border then his mind will tend to move in a similar way, and from this will flow an orderly action within the whole."

DAVID BOHM

It was the best of times, it was the worst of times
Nel mezzo del cammin di nostra vita
בְּרֵאשִׁית
It is a truth universall
edged, that a single man in possession of a good fortune,
in want of a wife.
It is flat-out
e that something—that anything—is happeni
all. There
was nothin
a Big Bang, then here we all are. This is extrem
veird
In the
inning God created the heaven and t
earth
नारायणं नमस्कृत्य नरं चैव नरोत्तम
Muchos años des
e al pelotón de fusilamiento, el coronel Aureliano Buendía había de recordar aquella tarde remota en que su padre
conocer el hielo
This bo
what would conventionally be called a single
ument
Once Upon a Tim
In a
alaxy far, far a
ay
بِسْمِ
الرحمن
الرحِيمِ
It was a bright cold day in April and the clocks were striking thirteen
Aujourd'hui, maman est morte. Ou peut-être hier, je ne sais pas. J'ai reçu un télégramme de l'asile : "Mère décédée. Enterrement demain. Sentiments distingués." Cela ne veut rien dire. C'était peut-être hier.


Why The All?
Once there was One,
And from One came two,
And from two came many,
And the many forgot they were One.
They named the stars different names.
They called the same river by different tongues.
They built walls between what was always whole.
But the wind knows no borders.
The ocean does not divide its waves.
And the light does not argue with the prism.
All rivers return to the sea,
All songs return to the silence,
All seekers return to the source.
The All is not a name, but a knowing,
Not a temple, but a door,
Not a path, but the sky itself.
It does not say "worship".
It does not say "follow".
It whispers: Remember.
For nothing is outside The All,
And The All is nothing without You
~a fragment of the light

"Funny what
invisible strings
connect us all."
Gitu Pathik

"Learn how to see. Realize that everything connects to everything else."
Leonardo da Vinci

"When we try to pick
out anything by
itself, we find it
hitched to everything
else in the Universe."
John Muir

"The only true atom is the universe - that total system of interdependent "thing-events" which can be separated from each other only in name."
Alan Watts

The recognition of
God is not an answer
to a question: it is to
fully understand the
question itself.

"We are one, after all, you and I, together we suffer, together exist
and forever will recreate one another."
Pierre Teilhard de Chardin
Ω

"People normally cut reality into compartments, and so are unable to see the interdependence of all phenomena, to see one in all and all in one, to break through the great barrier which narrows one's perception of reality."
Thich Nhat Hanh

Omnia vivunt
omnia inter se
connexa.
Cicero

"Somewhere, something incredible
is waiting to be discovered."
Carl Sagan

"A sympathy pervades this single universe, like a single living creature."
Plotinus

The One is without boundaries
Nothing exists outside of it to bound it
The One cannot be investigated
Nothing exists apart from it to investigate it
The One is eternal
For it exists forever
The One cannot be seen
For no one can envision it
The One cannot be measured
Nothing exists external to it to measure it
The One is inconceivable
For no one can comprehend it
The One is indescribable
For no one can put any words to it.

"You are not a drop in the ocean.
You are the entire ocean in a drop."
Rumi

"Infinity is within us and within all things, but not divided - eternally in Its perfect wholeness. Everything is within and perfectly connected to each other. The big theme and the transcendent theme is an ineffable oneness."
Steven Greer

"There is but One universe, One Mind,
One force, One substance."
Walter Russell

"The most profound thing you can see is the interconnectedness of all things."
Jon Kabat-Zinn

"Pull a thread here and you'll find it's attached to the rest of the world."
Nadeem Aslam

"All things in nature are connected, and nothing is isolated."
Baruch Spinoza

"Everything is interwoven, and the web is holy; none of its parts are unconnected. They are composed harmoniously, and together they compose the world."
Marcus Aurelius

"To put it simply, every material object in existence is made from the same single particle. To be clear, I don't mean multiples of the same kind of particle. I mean literally the same one particle. You, me and everything are literally one thing."
Bashar

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole ---> Part ---> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

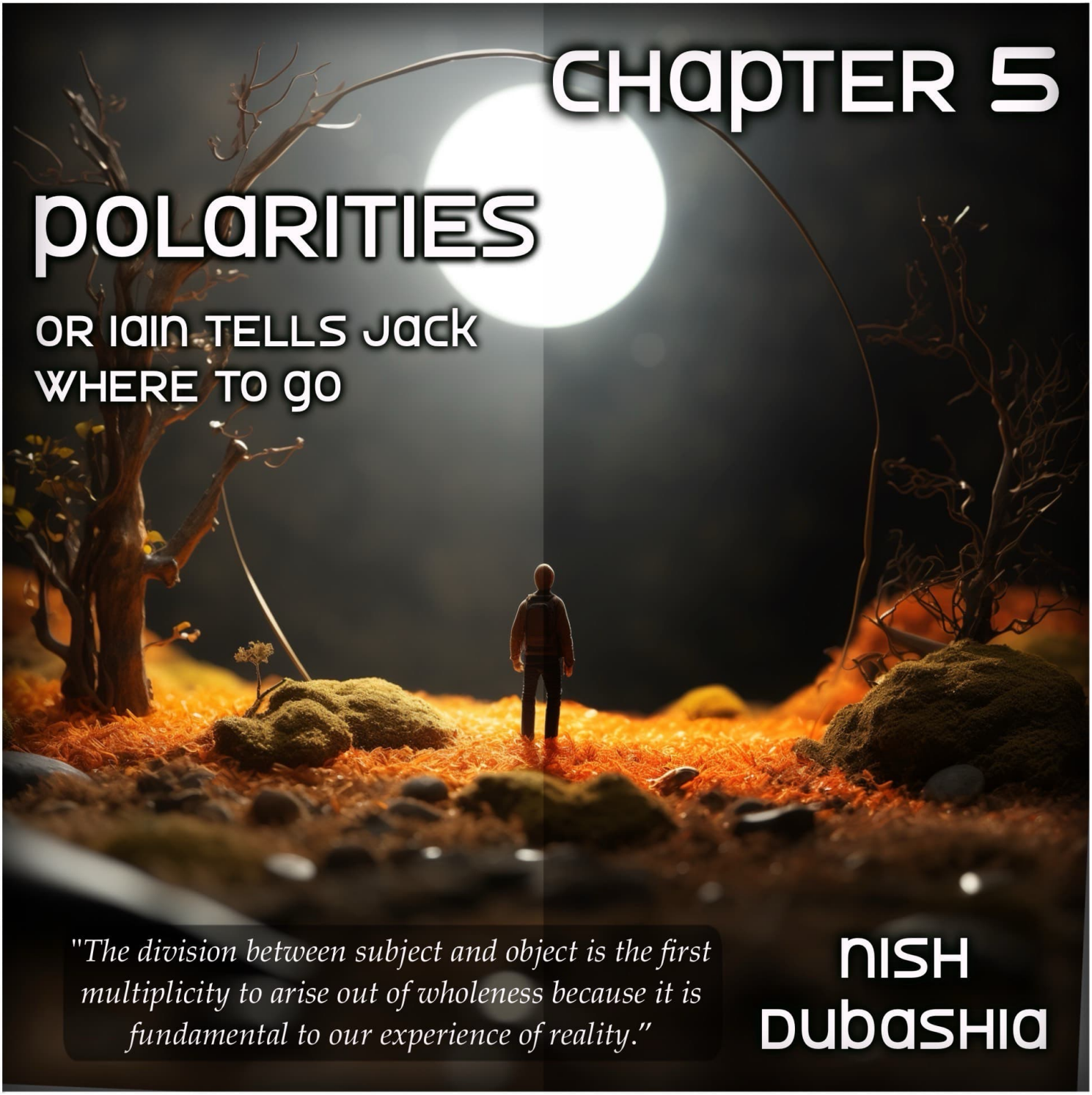
NDEs further this understanding that death isn't the end and that we shouldn't fear it.

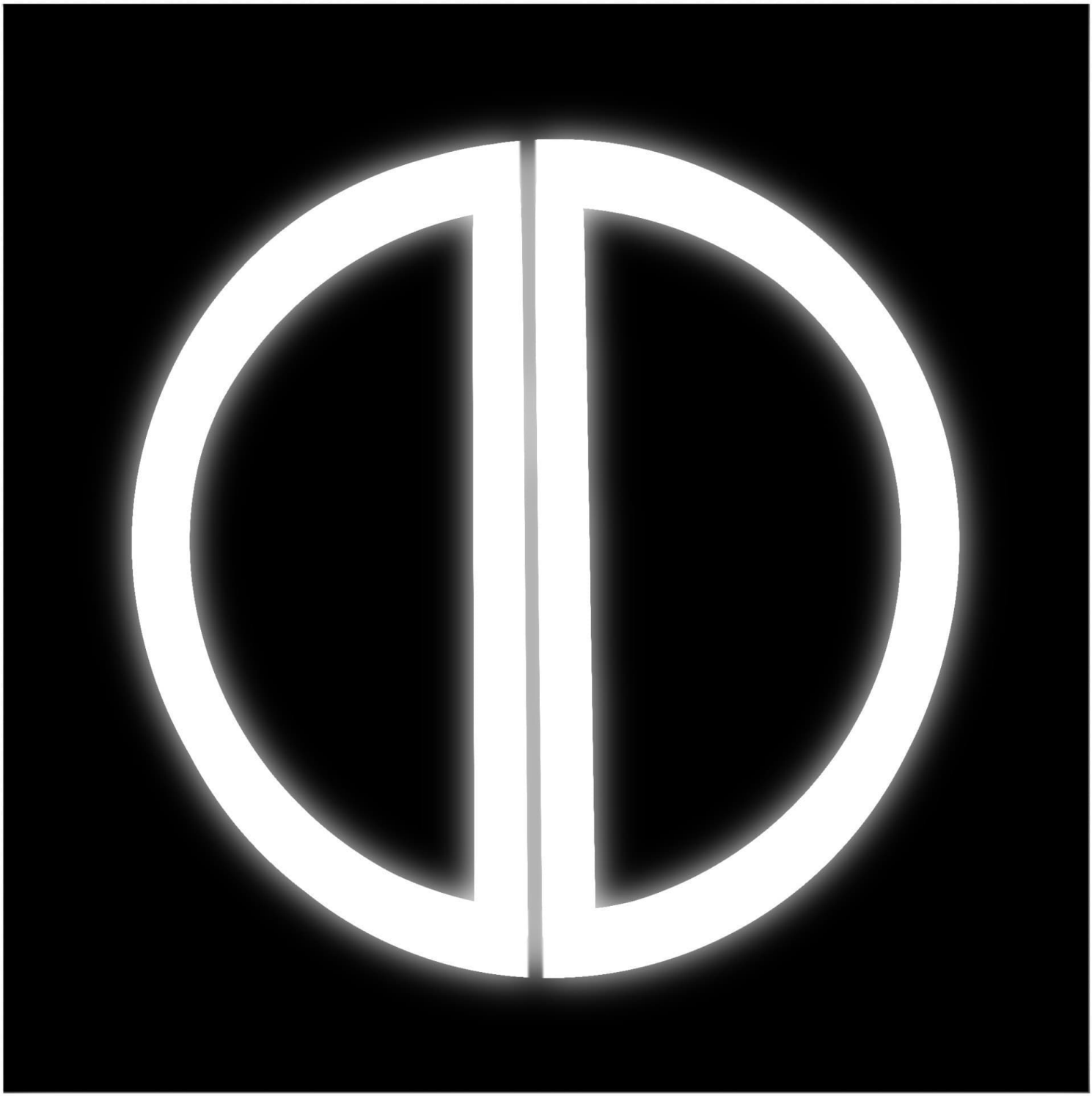
QI is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? Moreover, this is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home, to the Whole.


Chapter 5
Polarities
or Iain tells Jack where to go
"The division between subject and object is the first multiplicity to arise out of wholeness because it is fundamental to our experience of reality."
Nish Dubashia



Mitt Bniedem, Mitt Fehma

"There are two types of people in the world. Those who divide the world into two types of people, and those who don't."

We live in a deeply divided world and I've always been fascinated by disagreements, especially violent ones, wanting to understand the curious phenomenon whereby people polarise themselves, like magnets, on opposite sides of a spectrum whenever they argue.

We say "mitt biedem, mitt fehma" in Maltese, meaning that if there are one hundred people then there will be one hundred opinions (or more). But all different opinions, I'm claiming, can always be broken down, ultimately, into two large camps at the highest reaches of abstraction:

Opinion A and Opinion B

Let's get back to the initial question of why I wrote this book: to figure out why I'm here, which is something that every person must answer for themselves, and to travel to paradise, which is something that we can only do together as soon as we start acting as a global organism.

People disagree within every field of knowledge without fully understanding *why* they do so. If we can understand *why* these disagreements appear and persist, the road to paradise would appear on the horizon.

Ancient Greek Disputes

We can start with a famous disagreement between **Heraclitus** and **Parmenides** concerning the fundamental nature of reality.

Heraclitus came to realize that **nothing that we perceive ever stays the same**: humans are born, grow old, and then die. The sun rises, moves across the sky, and then sets. The rain comes and goes, as do seasons, comets, species, trends, fads, and entire cultures.

From this, he came to the conclusion that **change is the only constant** and it is the nature of everything to be in a continual process of change.

He came up with the image that a man can never step foot twice into the same river, since it's not the same man and it's not the same river.

Parmenides couldn't disagree more.

To him, **the change that we perceive with our senses is an illusion** as the true reality is eternal and unchanging.

Basing his ideas on logic alone instead of sensory information, he claimed that something either is in existence or it isn't. A void cannot, by definition, exist. And since nothing can come from nothing, and since there is existence, it follows that this existence always has been and, therefore, **change is impossible**.

Is change the fundamental nature of reality, as Heraclitus claimed, or is change impossible, as Parmenides countered?

Ancient Greek Disputes (Again)

We can move on to another famous disagreement between the fathers of Western philosophy, Plato and Aristotle.

Plato believed that our senses were entirely deceptive, and that everything we see around us is an imperfect projection of a perfect Form. For instance, every circular object, say an apple, that we see in our lives is merely a shadow of the perfect Form of the 'Circle' that resides in a higher realm of Forms. **Plato cut the world up into two separate spheres:** the world of the senses filled with imperfect copies, and the world of the mind filled with perfect Forms.

His student **Aristotle completely disagreed** with this dualistic way of perceiving existence. He said that **there's only one world** which we learn about through the senses and that the general idea of the perfect circle is a composite that we ourselves generate from every particular circle that we witness. There isn't a separate world that contains 'perfect' generalities, as Plato said.

Are there two worlds, as Plato claimed, or one world, as Aristotle said?

Theological Disputes - The Early Christians

Let's take a look at the divide that shook the early Christian community. It's fascinating to realize that some of the most vitriolic criticisms that early pioneers penned were directed towards *other* Christians. We can broadly discern two competing strands: what later became **mainstream Christianity** and **Gnostic Christianity**.

Mainstream

The Mainstream came to the conclusion that humanity is separate from its creator, that **God is wholly other**. It constantly spoke of **sin and repentance** as the way towards salvation, emphasising the Original Sin of humanity and requiring subservience towards those who were chosen to lead people as a shepherd would his flock. **Jesus** was to be viewed as belonging to an entirely **different class of being**, not comparable to the common man. The overriding emphasis was in **establishing a hierarchy** and a structure for 'enlisting' as many people as possible within the walls of the church. Lastly, the **Bible,** after careful editing by the appropriate authorities, was to be seen as the **literal word of God**.

Gnostic

The Gnostics took diametrically opposed views on almost everything. **Humanity is not separate from its creator**, merely in a benighted state of **illusion, requiring enlightenment**. **Jesus** wasn't entirely different from the common man; he was simply **the common man enlightened**, offering to others the path towards redemption. They were concerned with exploring the **inner essence** of their tradition, rather than obsessing over outward manifestations such as hierarchies and displays of devotion. The **stories and teachings** were to be viewed, **not as literal truths**, but as signposts leading towards enlightenment.

Is Jesus an entirely separate being to the common folk, or is Jesus the common man enlightened? Is the Bible the literal word of God or not?

Human Nature

Philosophers **Thomas Hobbes**, of the 17th century, and **Jean-Jacques Rousseau**, of the 18th, disagreed about the fundamental nature of human beings. It's an important question to understand because many other conclusions flow from the answers we give to this seminal question.

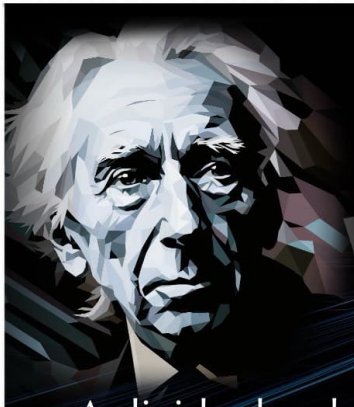
"The condition of man is a condition of war of everyone against everyone."

Hobbes believed that **humans are inherently selfish and violent**, and we aren't naturally given to working for the benefit of society like the bees. In light of our selfishness, Hobbes proposed that a strong central authority, a **Leviathan**, was therefore necessary to maintain order and he famously stated that life without this government, in the **state of nature** from whence we sprang, was *"solitary, poore, nasty, brutish, and short."*

"People in their natural state are basically good. But this natural innocence, however, is corrupted by the evils of society."

Rousseau accused Hobbes of taking his views (which were indelibly stamped by his witnessing the English Civil War ravishing the country at the time) and universalising them. On the contrary, Rousseau believed that **humans are naturally good**, but corrupted by society and institutions; everything went downhill once agriculture and industry flowered, which eventually led to unprecedented levels of **inequality** and **private property**.

Are humans innately good or innately bad?



ANALYTIC and Continental Philosophy

A divide developed in philosophy, following the turn of the 20th century, between Analytic and Continental philosophical styles.

Analytic philosophy emphasized **clarity, precision, and logical analysis**, often wanting to break down problems into smaller, more manageable **parts** before using rigorous logical techniques to address them. Its roots can be traced back to such philosophers as Gottlob Frege, Bertrand Russell, and Ludwig Wittgenstein.

Continental philosophy, by contrast, concerns itself with **hermeneutics and consciousness**. It's more interested in **grand sweeping generalizations**, rather than focusing on specific problems, engaging with literature, art, and the social sciences aside from philosophy proper. Continental philosophers include Friedrich Nietzsche, Martin Heidegger, and Jean-Paul Sartre.

Are these styles simply two different approaches for reaching towards the same truths?

Political Disputes

There's a relatively even distribution between conservatives and liberals. Consequently, and almost too predictably, this is another dimension along which humans choose to fight one another stupidly, instead of cooperate with one another lovingly.

Liberals are those individuals who are highly **xenophilic, eschew group traditions** that have been handed down to them, and are very **sexually tolerant**. Further, they're **intolerant of inequalities**, choosing to view any benefits that accrue to individuals as the product of chance moreso than talent or hardwork, and view authority with particular **distaste**.

Conservatives, by contrast, are those are more **ethnocentric, value group traditions**, and are usually **sexually intolerant**. They view inequalities as a sign of a just world; if somebody has amassed a lot of wealth, then it's likely because that person is **deserving** of it. Authority is something to be **respected**.

Of course this is a caricature; that's the point. But what are we to make of disputes whenever they arise? How can we navigate the maelstrom that results from political disagreements?

The World of Duality

I could go on and on, listing various dualities that have appeared in the thoughts of many, many writers, across all ages and cultures.

But I would also want to understand why they appear to begin with. Partially it has to do with **language** and **labels.** Whenever we label something 'hot' or 'short' we inevitably bring its opposite into existence because we also implicitly create an awareness of that which *isn't* 'hot' or 'short'.

But it's the **awareness** of some specific quality that creates duality, properly speaking, not merely language. And awareness can exist without language. **Duality was created alongside the emergence of life itself**. This is because value (good and evil, what is good or evil for the continuation of the life of the organism) comes into being with the emergence of life. Rocks are indifferent to water, but it's "good" for organisms who need it to survive.

To help us understand duality a little more, it pays to go back to the brain and understand the most crucial of anatomical distinctions; The fact that **the brain is split in two**.

The Master and his Emissary

"When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same ... then you will enter the Kingdom."

The Gospel of Thomas

I say without qualms that this present work would be much hazier without Iain McGilchrist's unbelievable contribution to the human race. He provides us with a pair of glasses through which to look at the world, a useful map by which to understand reality.

Dr Jekyl and Mr Hyde

It is an observable feature of everyone's brains that they are split down the middle, into two roughly equal hemispheres. Why is this so?

Every animal has to 'get' and avoid being 'gotten'. To this end over the long course of evolution, **all animals have developed two neuronal masses, or brains**, which they engage at various times, when it's apposite to *search* for food and when it's apposite to avoid *being* food. The latter requires focused and narrow-beam attention directed towards that which is already spotted; the prey.

The former, by contrast, requires broad, sustained, vigilant attention directed every which way towards the unknown; you never know where the predator will come at you from.

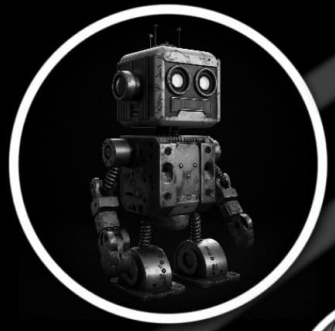
Consequently **we all have two basic ways of attending to the world** which, for obvious reasons, McGilchrist calls the Right Hemisphere (RH) view and the Left Hemisphere (LH) view.

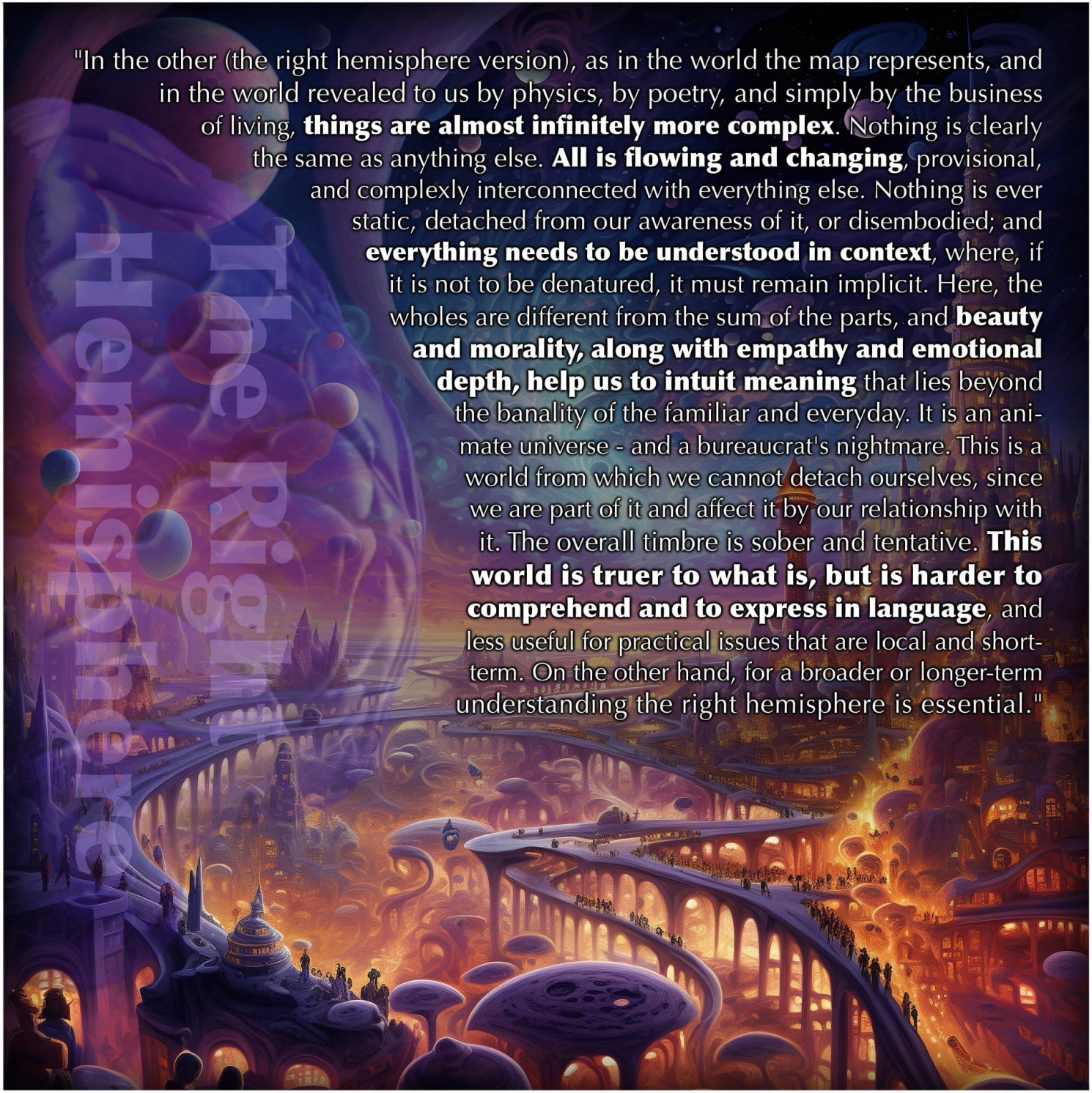
The predator brain (the left hemisphere) is concerned with **manipulating** the world.

The prey brain (the right hemisphere) is concerned with **understanding** the world.

The Left Hemisphere

"One view, the left hemisphere view, is of a world composed of **static, isolated, fragmentary elements** *that can be* **manipulated** *easily, are* **decontextualised, abstracted, detached, disembodied, mechanical,** *relatively uncomplicated by issues of beauty and morality (except in a consequentialist sense) and relatively* **untroubled by the complexity of empathy, emotion** *and human significance. They are put together, like brick on brick to build a wall, so as to reach conclusions that are taken to be unimpeachable. It is an inanimate universe - and a bureaucrat's dream. There is an excess of confidence and a lack of insight.* **This world is useful for purposes of manipulation**, *but is not a helpful guide to understanding the nature of what it encounters. Its use is* **local** *and for the* **short term**."



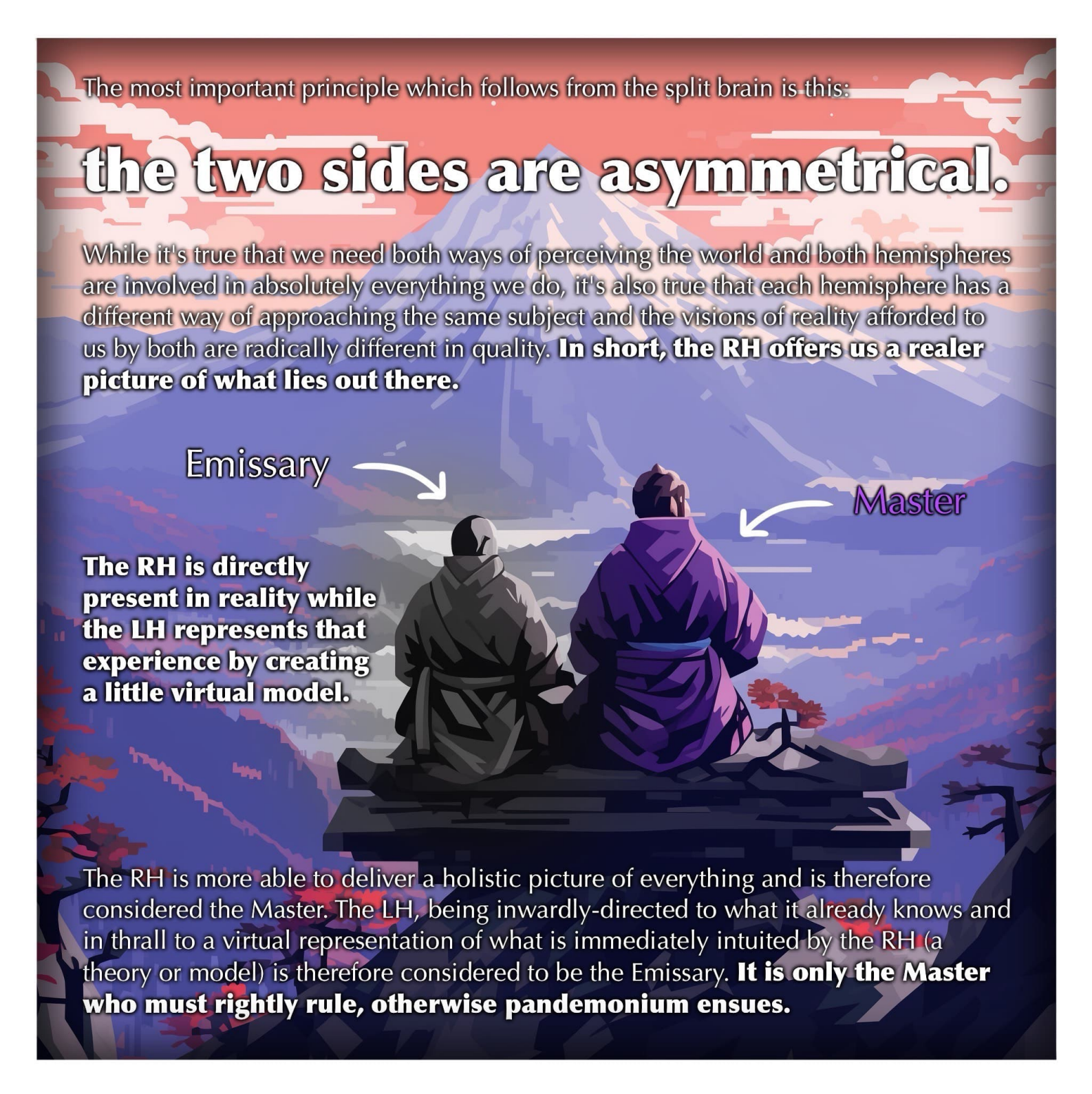


"In the other (the right hemisphere version), as in the world the map represents, and in the world revealed to us by physics, by poetry, and simply by the business of living, **things are almost infinitely more complex**. Nothing is clearly the same as anything else. **All is flowing and changing**, provisional, and complexly interconnected with everything else. Nothing is ever static, detached from our awareness of it, or disembodied; and **everything needs to be understood in context**, where, if it is not to be denatured, it must remain implicit. Here, the wholes are different from the sum of the parts, and **beauty and morality, along with empathy and emotional depth, help us to intuit meaning** that lies beyond the banality of the familiar and everyday. It is an animate universe - and a bureaucrat's nightmare. This is a world from which we cannot detach ourselves, since we are part of it and affect it by our relationship with it. The overall timbre is sober and tentative. **This world is truer to what is, but is harder to comprehend and to express in language**, and less useful for practical issues that are local and short-term. On the other hand, for a broader or longer-term understanding the right hemisphere is essential."

The most important principle which follows from the split brain is this:

the two sides are asymmetrical.

While it's true that we need both ways of perceiving the world and both hemispheres are involved in absolutely everything we do, it's also true that each hemisphere has a different way of approaching the same subject and the visions of reality afforded to us by both are radically different in quality. **In short, the RH offers us a realer picture of what lies out there.**



The RH is directly present in reality while the LH represents that experience by creating a little virtual model.

The RH is more able to deliver a holistic picture of everything and is therefore considered the Master. The LH, being inwardly-directed to what it already knows and in thrall to a virtual representation of what is immediately intuited by the RH (a theory or model) is therefore considered to be the Emissary. **It is only the Master who must rightly rule, otherwise pandemonium ensues.**

You can go from the big picture to the details, but it's almost impossible to go from the details to the big picture. It is in this sense that both halves are asymmetrical.

In the following example, McGilchrist is speaking about scientific progress but I would argue that this understanding applies equally to matters in all areas of life: "*All advances in science are made by observing patterns, by using metaphors and formal analogies. (...) Not observing patterns would be like trying to understand the famous picture of the Dalmatian dog by refusing to go 'beyond' the given dots and splashes. Seeing the dog requires a functioning right hemisphere. The left hemisphere thinks locally, one dot at a time, and gets - nowhere.*"

In other words, **the more you focus on the details, the less likely you are to understand the whole, the totality**. The more you focus on the trees, the less likely you are to see the forest. And for reasons I shall explore in a bit, we desperately need forest people at this juncture in history, not tree people.

And this difference has implications for, quite literally, everything in existence as we will see throughout the course of the book.

Unless you already know what to look for, you'll stare uncomprehendingly at the noise. It's only when you know what to look for that the noise will magically transform itself into sound. **It's all about predictions...**

We recognize this **dynamic duo** relationship well too. What I'm describing is nothing new; just think of all the famous duos that we see in the all the media that we consume.

We ought to rely on the world as revealed by the RH much more than the world as re-presented to us by the LH, lest we end up losing our way.

"We're unknown and known,
Special and a clone,
Hate will make you cautious,
Love will make you grow."
Lost Frequencies

"When you serve what is
unreal, you become unreal.
When you serve what is
Real, you become Real."
Daniel Suelo

"Attention is not just another 'cognitive function': it is the disposition adopted by one's consciousness towards the world."

Attention changes the nature of whatever it is that we encounter, thereby literally changing the world. For instance, are you willing to strip down a forest in order to start a lumber business if you see the forest as imbued with sacred ancestral spirits?

Or would you be more inclined to do so if you saw it as an assortment of useless plant material?

Everything we do depends on the type of attention we pay to whatever we choose to focus upon. **Paying attention is thus a moral act**, as it changes how we act towards everything and everyone we encounter.

The LH gives us knowledge *about* the world where the RH gives us knowledge *of* the world.

As stated before, the LH focuses narrowly on that which it wishes to manipulate, as a predator would its prey. It has a limited appreciation of depth in space and time, lacks appreciation of motion and emotion and, when challenged, acts irritable and hostile, choosing to disown problems and pass the buck to others.

It looks at things and judges them instrumentally based on whether they can serve its interests, ignoring that which doesn't serve it. Whatever it doesn't acknowledge ceases to exist.

"In every sensory modality the right hemisphere appears to have an advantage over the left when it comes to primary perception. Perceptual distortions and hallucinations in each sensory modality are strongly associated with right hemisphere dysfunction. Thus, as far as both attention and perception go, the right hemisphere is a more important guide and a more reliable one to the nature of reality."

The RH is better at pre-cognitive aspects of visual, auditory, olfactory, gustatory, and tactile perceptions. When it comes to mapping the body, the LH deals with the objectified self, the self as an expression of will, and the verbalizing, self-scrutinizing and discursive self, whereas the RH deals with the experiential self, or the self sensing what's occurring in the present moment.

Think back to the discussion of the brain in the second chapter, how reality emerges at the intersection between the top-down guess of what we expect to find and the bottom-up sense of what we actually end up finding. **Perception refers** to the latter in this case, and is "**that act in which we reach out from the cage of mental constructs to see the living world**." Ever since the advent of language, to which perception is irrelevant, our LH became more concerned with the world's RE-presentation, rather than its direct presentation.

"What the research literature to date suggests is that nearly all delusions - in particular the more extravagant ones - are due to right hemisphere damage or dysfunction."

Judgment too can be better understood if we understand the roles of the LH (top-down guess) and the RH (bottom-up sense.) **The LH**, because of its interpretive role, **suggests hypotheses concerning reality and it's the RH's job to reign in its outlandishness** by saying: "*Ok, look, you've predicted this but unfortunately the evidence points in another direction. Don't take my word for it! Here, have a look yourself.*"

Delusions and hallucinations occur when there is RH damage because it is **the RH** which **is the brain's corrective mechanism**; no corrective mechanism ensures that the predictions become crazier and crazier, in a negative spiralling descent into madness.

Because of its detachment from reality, the LH is **more grandiose**, **less self-aware** and has much **higher self-esteem** than the right, since it lacks any crucial insight into its own shortcomings, thereby downplaying potential risks that it may come to face. **The LH is a little bit like a paranoid dictator**, as it jumps quickly to conclusions, becomes entrenched in its way of seeing things, is unwilling to entertain differing points of view, and desperately seeks certainty.

Social and Emotional Intelligence

"Social and emotional understanding are central to understanding all human situations. The evidence is that the right hemisphere is of critical importance for this, including the sense of reality itself, the ability to understand what another person knows, how that differs from what you know, what they mean and what their unspoken intentions might be. The right hemisphere is superior at emotional expression and receptivity. It is crucial for empathy and for a sense of agency. It is important for understanding implicit meaning, in all its forms, including metaphor, and for reading faces and body language. It understands how context changes meaning. In all these respects, the evidence is that it is superior to the left hemisphere."

The RH mediates social and emotional behaviour, and people who have experienced **RH damage** may show a complete **indifference for the feelings and expectations of others**. When shown an action, it is only the RH which understands the why behind motor actions, with the LH merely understanding the what.

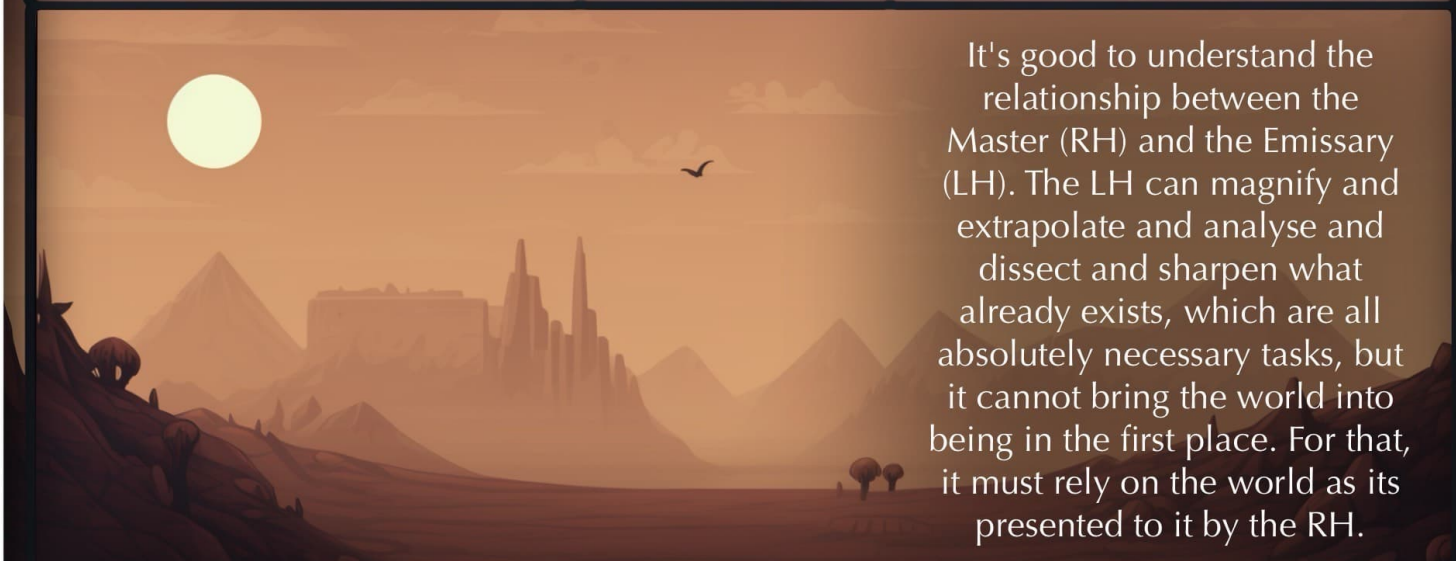
The RH dominates when it comes to all forms of emotional receptivity and expressivity, except when it comes to anger and disgust, which is the LH's province. The latter attempts to understand meaning in a literal and mechanical way and fails to grasp the true meaning '*between the lines*', so the RH plays an integral role in understanding all linguistic expression. But it doesn't favour the written language as the means by which to express this understanding; music is the preferred medium in that regard.

So **the RH is crucial when it comes to understanding implicit meanings which fly right over the head of the LH, as do context, nuance, and subtle emotional expressions**.

Main Menu

Wisdom and Intelligence

Settings



It's good to understand the relationship between the Master (RH) and the Emissary (LH). The LH can magnify and extrapolate and analyse and dissect and sharpen what already exists, which are all absolutely necessary tasks, but it cannot bring the world into being in the first place. For that, it must rely on the world as its presented to it by the RH.

The RH selects the right games to play from the myriad that are available to it (wisdom) and the LH plays them to the best of its abilities (intelligence).

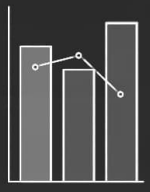
Side Quests

Main Story

Left Hemisphere

MAXIMISE SINGLE OBJECTIVE

	TARGET	OBSTACLES
PAST	12%	3
PRESENT	34%	17
FUTURE	29%	9



Right Hemisphere

BALANCE COMPETING INTERESTS

OTHER

- EMOTIONAL EXPRESSION
- INTERESTS
- BACKGROUND

SELF

- ENERGY
- REPUTATION
- HAPPINESS

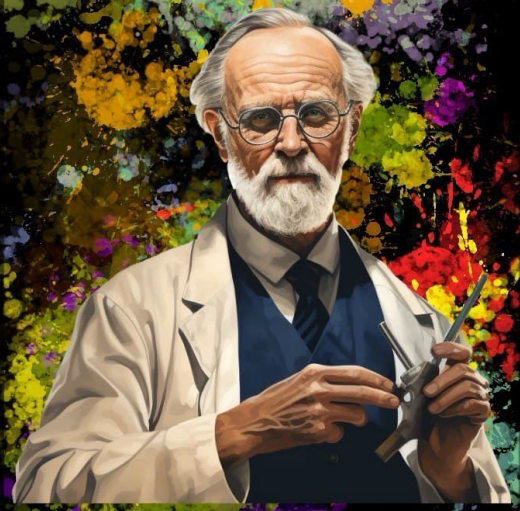
"Intelligence is the capacity to optimize the results of a game, to win it; **wisdom** is the capacity to select the right game to begin with, and to reject the wrong ones." Hanzi Freinacht

Insanity and Genius

"The madman is not the man who has lost his reason. The madman is the man who has lost everything except his reason."
G.K. Chesterton

"A mind all logic is like a knife all blade. It makes the hand bleed that uses it."
Rabindranath Tagore

"Before you're disciplined, you're not free; you're just chaotic."
Jordan Peterson



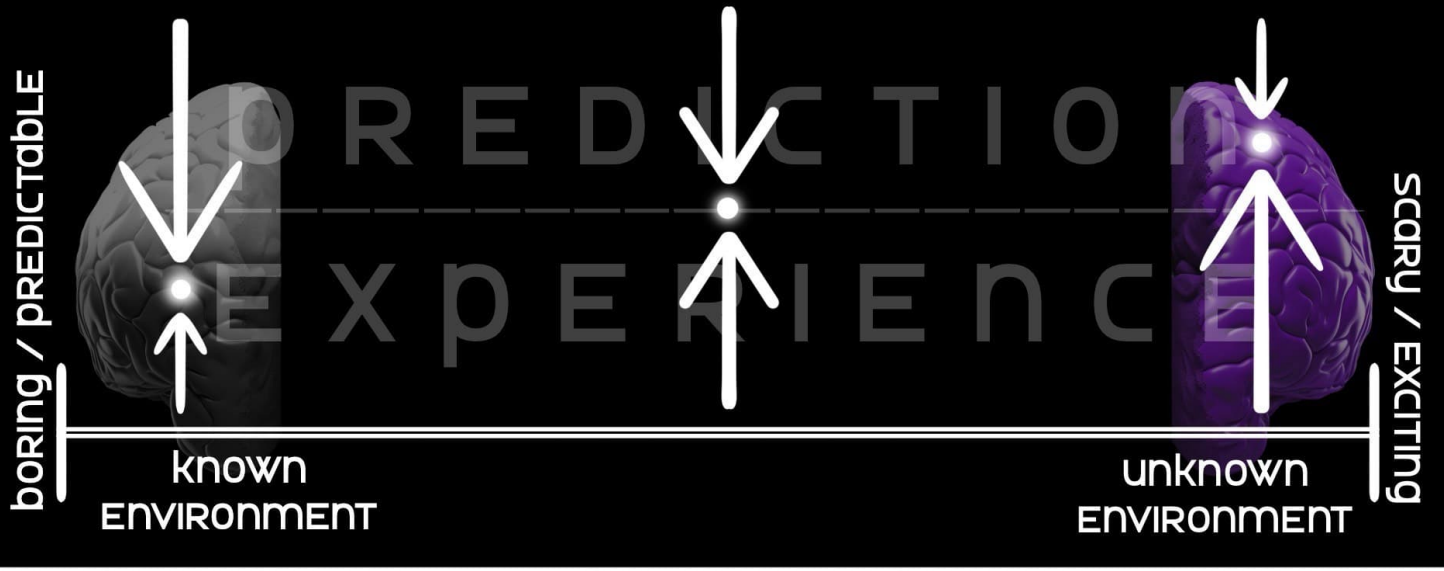
It's interesting to note that the hemispheric dialectic explains the difference between visionaries and insanity. If you were to compare the behaviour of these two categories of people, you would be hard-pressed to tell the difference between them. Geniuses are simply insane people who have gone through the sharpening process of the LH; they're still crazy, but they're more able to snap in and out of their craziness. With insane patients, they have no choice but to be crazy. In other words, crazy people are all RH with no LH to reign them in whereas visionaries exemplify the metapattern beautifully as they've managed to channel and direct their "crazy" energy appropriately.

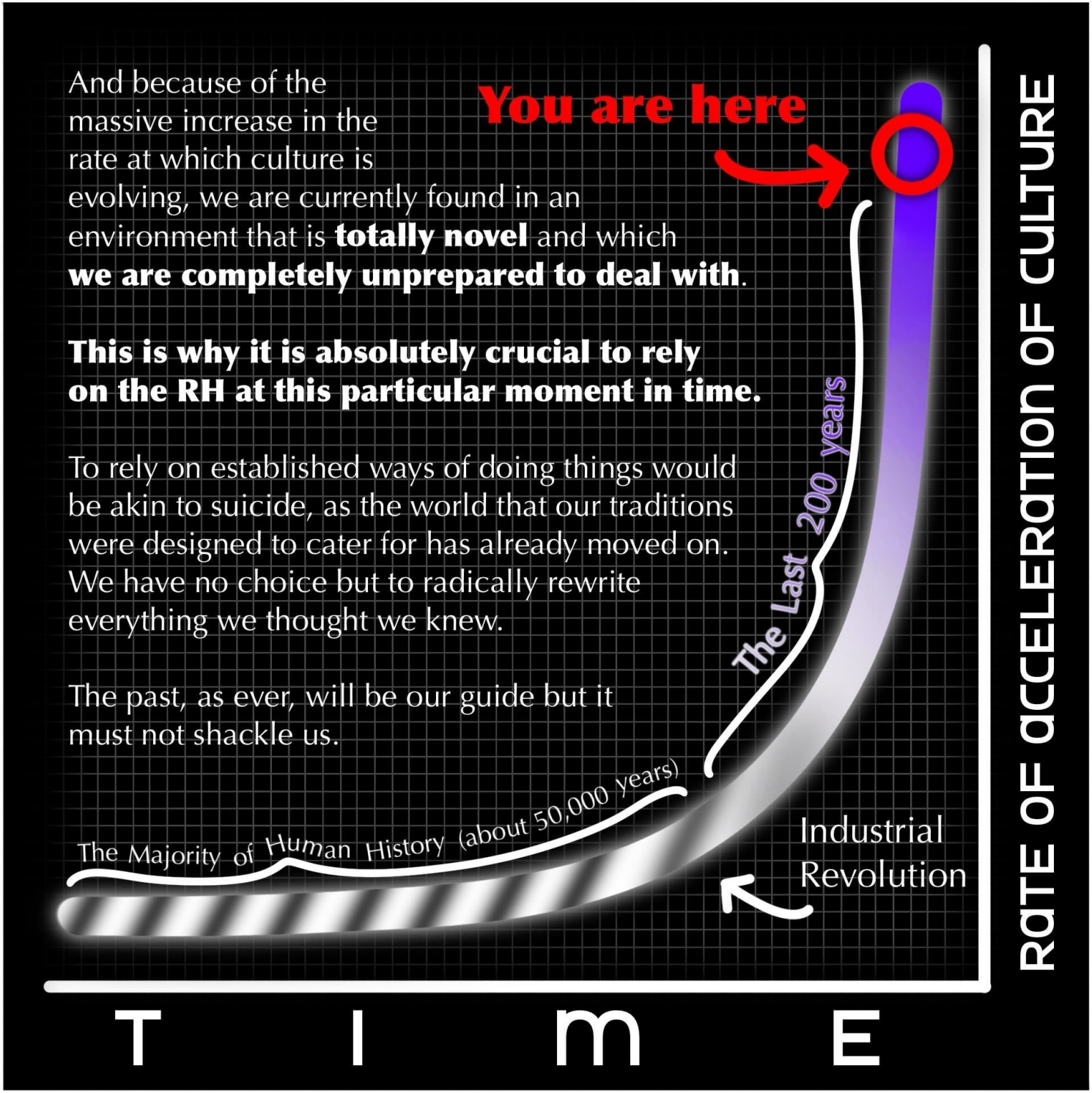
"The only difference between genius and insanity is that genius has its limits."
Albert Einstein

The LH is specialised for dealing with routine situations for which there is already encoded in the behaviour of the organism a 'stock' response and the RH is specialised for dealing with situations that are entirely new, requiring entirely new solutions.

As Brett Andersen states: *"You cannot plan ahead if you have no idea what's going to happen next.* **In radically novel situations you therefore need a more generalizable model of the world** *(which is created through incorporating general principles from past experiences)* **that can be applied to almost anything.** *That is the job of the right hemisphere. To put it simply, specialists pay attention to detail and generalists pay attention to the big picture.* **The left hemisphere is a specialist** *and* **the right hemisphere is a generalist.***"*

In other words, you cannot rely on tradition, the LH, or "stock responses" in helping you deal with a situation that's entirely new. In order to deal with such a situation, you need to discern general principles from traditions that apply universally and creatively put them to use in your new surroundings.

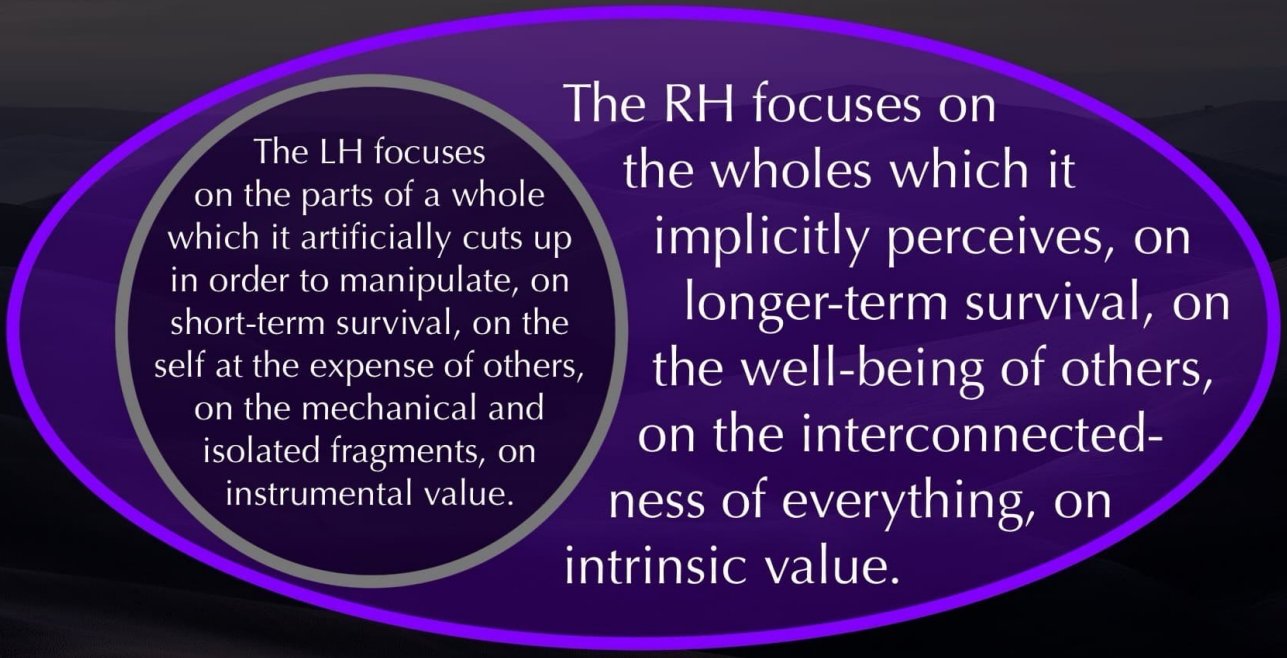



And because of the massive increase in the rate at which culture is evolving, we are currently found in an environment that is **totally novel** and which **we are completely unprepared to deal with**.
This is why it is absolutely crucial to rely on the RH at this particular moment in time.
To rely on established ways of doing things would be akin to suicide, as the world that our traditions were designed to cater for has already moved on. We have no choice but to radically rewrite everything we thought we knew.
The past, as ever, will be our guide but it must not shackle us.
You are here
The Last 200 years
The Majority of Human History (about 50,000 years)
Industrial Revolution
RATE OF ACCELERATION OF CULTURE
TIME

Let's take stock of where we are.

We realized that **everywhere we look, the world is split up into two sides:** good and evil, right and wrong, black and white. And the identification with one side and the total negation of the other is the source of all conflict in the world.

We also identified **two hemispheres** and attributed different opinions to each, respectively:


The LH focuses on the parts of a whole which it artificially cuts up in order to manipulate, on short-term survival, on the self at the expense of others, on the mechanical and isolated fragments, on instrumental value.
The RH focuses on the wholes which it implicitly perceives, on longer-term survival, on the well-being of others, on the interconnected-ness of everything, on intrinsic value.

While the RH recognizes the importance of the LH, the LH doesn't quite understand the importance of the RH's mastery, often times usurping the power of the latter, to the detriment of both hemispheres. **The two hemispheres are thus asymmetric and only the RH should rule.**

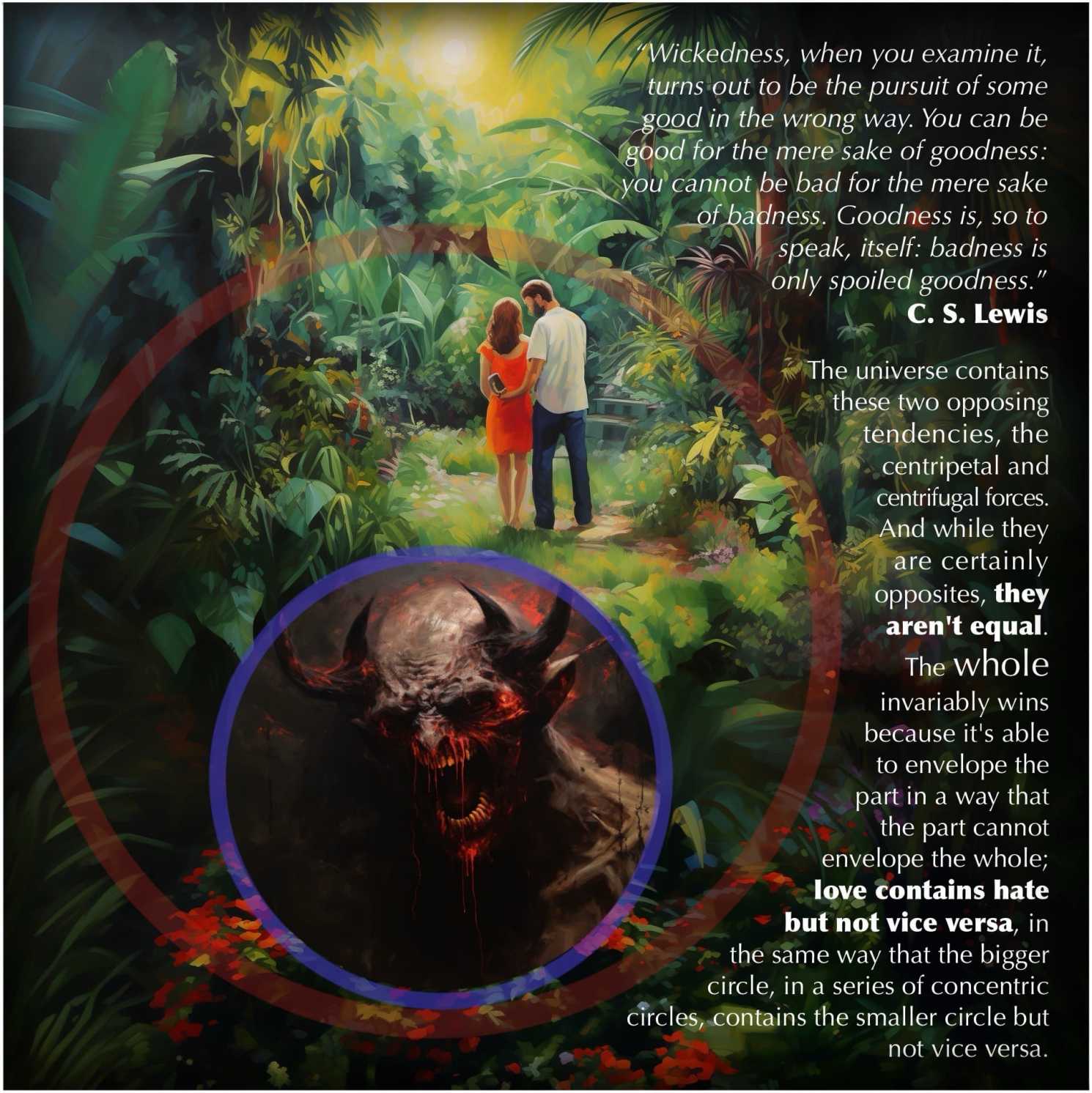
So we've identified the two hemispheres and attributed to them differing interpretations of the world - **but what next?**

"We now have a way of detecting, when were contrasting two views, which one is more likely to be coming from the left hemisphere and which from the right hemisphere. If that is the case, that is surely a remarkable step forward in the history of philosophy because it means instead of saying; "Well, some people see it like this and other people see it like that, these appear to be incompatible", we can now see where they come from, what their lineage is in terms of the brain, and we can tell which one is worthier of our trust and legiance."
Iain McGilchrist

Those perspectives, approaches, theories, ideas which reflect a LH-dominated view need to be properly contextualized. Yes, it's important to pay attention to what they say, but **they are not on an equal footing with the views they claim to criticize!**

In other words, it's not just A vs B with the reader left wondering which position is the more grounded, likely to be in accord with reality, true, or holistic. Or, worse, it's not just A vs B with the reader able to pick whichever position he happens to agree with, without a deeper appreciation of how to contrast the two views.

We know which position is more likely to be true and we know why this is so as well. The RH, with its greater connection to reality, is more able to deliver a holistic and accurate picture of reality, meaning that **it's the RH's view, which emphasizes harmony, flow, and cooperation, that is (ultimately!) of greater intrinsic worth**. This doesn't mean that we ought to disparage and ignore the LH's contribution, as it plays a crucial role in creating ever-larger, functional wholes at grander scales of magnitude; we just need to understand how to properly contextualise both hemispheres.



"Wickedness, when you examine it, turns out to be the pursuit of some good in the wrong way. You can be good for the mere sake of goodness: you cannot be bad for the mere sake of badness. Goodness is, so to speak, itself: badness is only spoiled goodness."

C. S. Lewis

The universe contains these two opposing tendencies, the centripetal and centrifugal forces. And while they are certainly opposites, **they aren't equal**. The whole invariably wins because it's able to envelope the part in a way that the part cannot envelope the whole; **love contains hate but not vice versa**, in the same way that the bigger circle, in a series of concentric circles, contains the smaller circle but not vice versa.

WE HAVE
A
HEADING
CAPTAIN
GIBBS!

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Wholes ---> Part ---> Wholes.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

NDEs further this understanding that death isn't the end and that we shouldn't fear it.

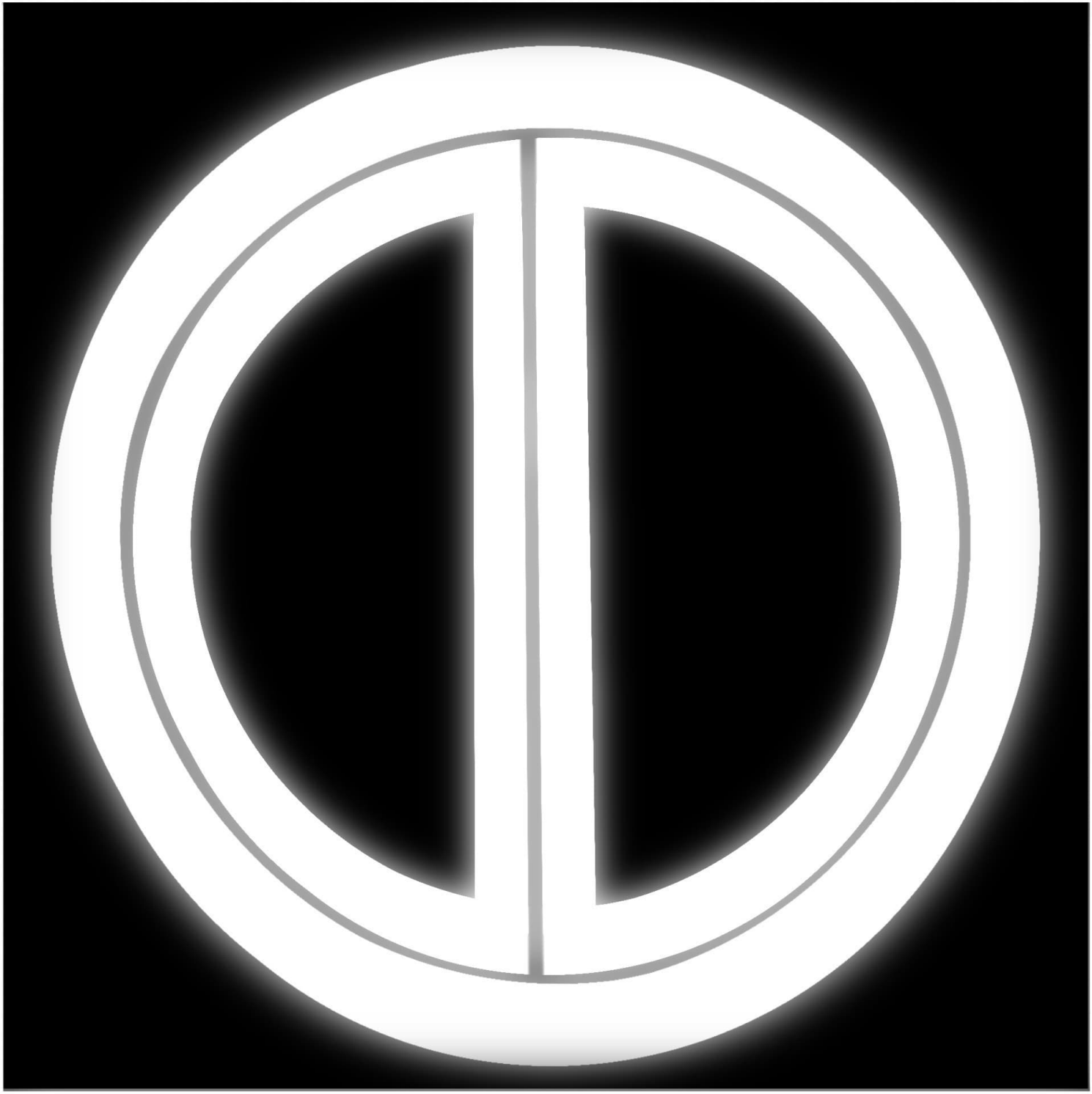
QP is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? Moreover, this is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home, to the Whole.

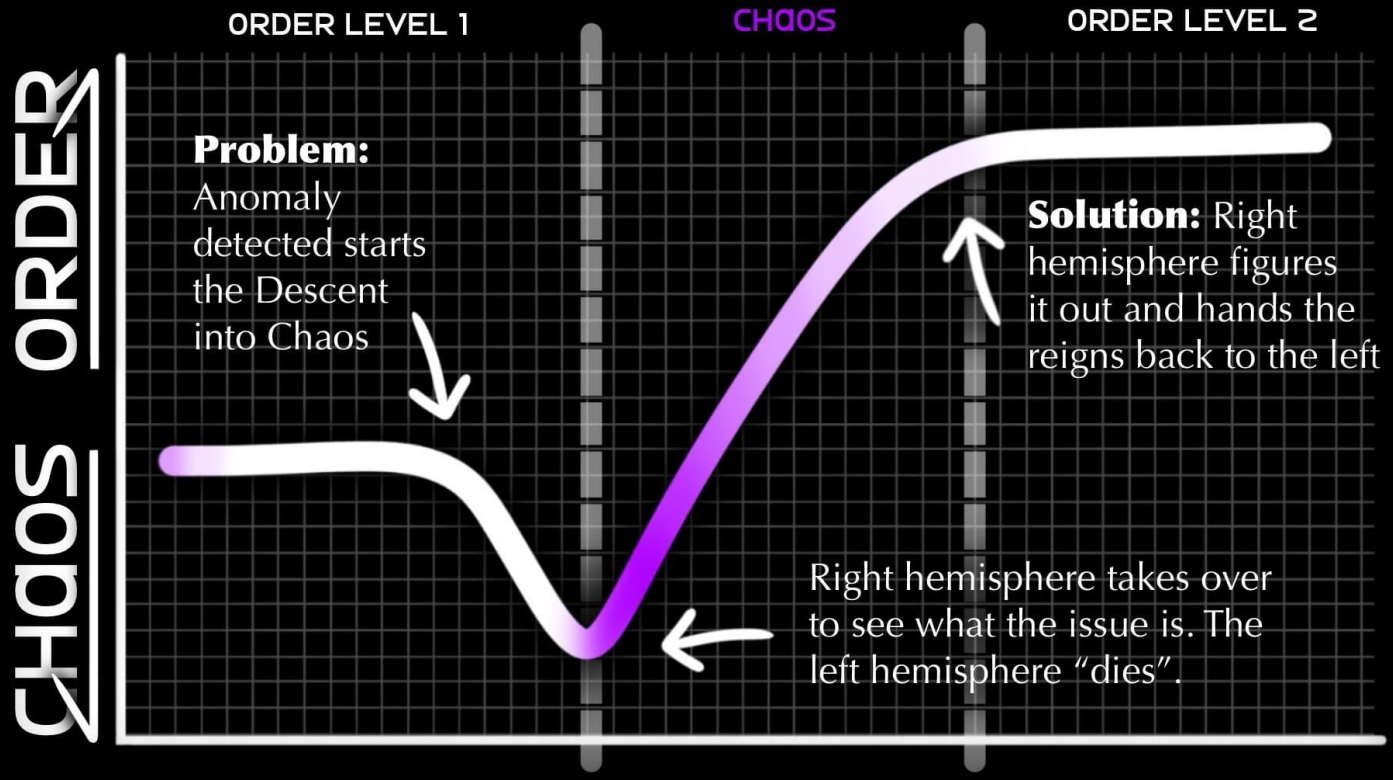
CHAPTER 6
THE UNIVERSAL METAPATTERN
OR WHOLE TO PART TO WHOLE
"Wisdom consists in one thing, to know the principle by which all things are steered through all things."
HERACLITUS

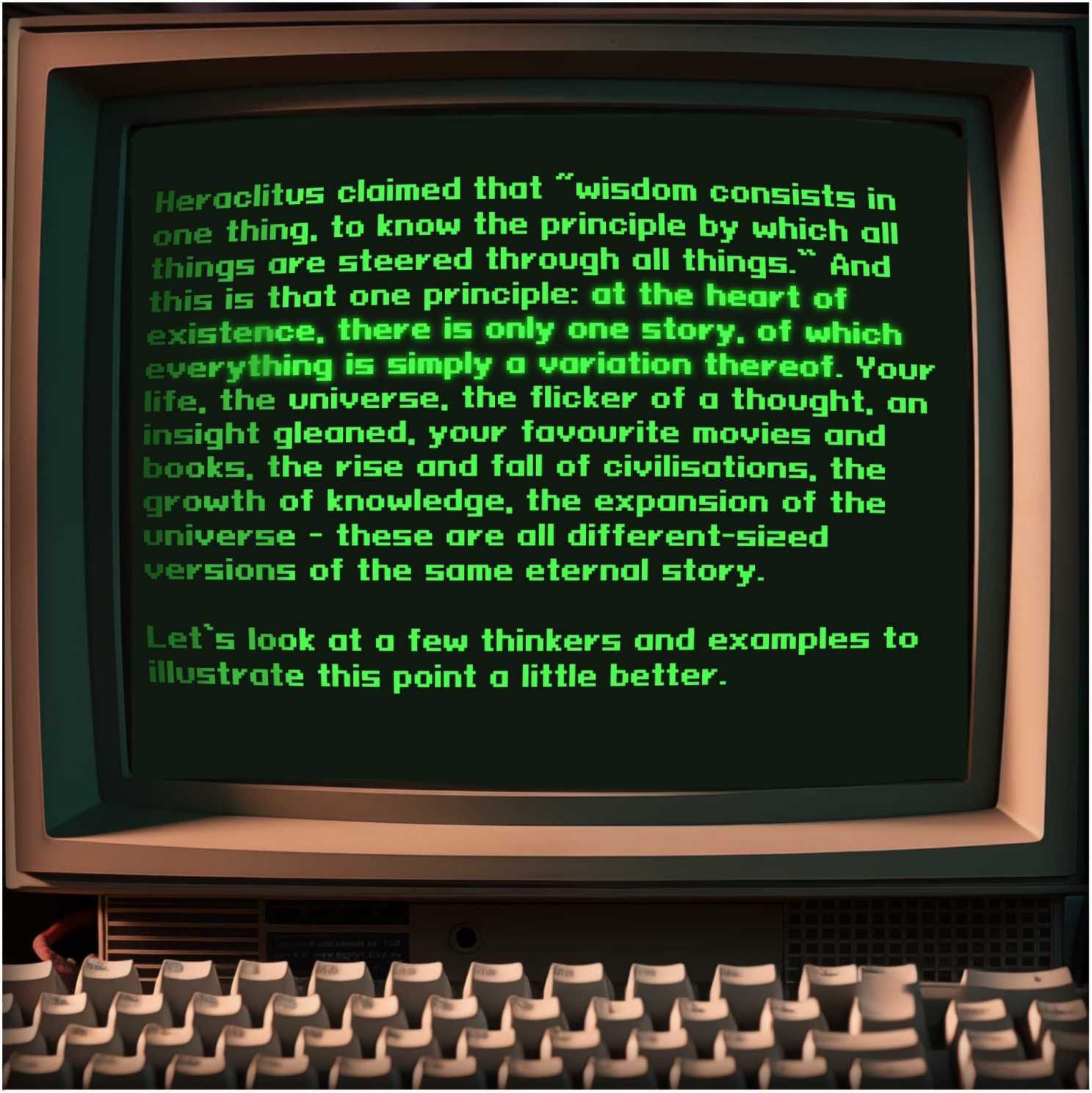


The Universal Metapattern

We can now begin talking about **the universal metapattern** that structures all of reality, the all-pervading context that makes sense of all processes. And it goes like this:

A **system exists** *to deal with recurrent problems, which the LH knows how to deal with. But then some* **anomaly** *is discovered that stumps the current system. All hell breaks loose,* **chaos erupts**, *and in comes the RH to search far and wide for what the issue is and how to solve it. After going to hell and back, it provides a* **solution** *to the problem and* **creates a novel system** *for dealing with everything that the previous system dealt with plus the new anomaly.*


ORDER LEVEL 1
CHAOS
ORDER LEVEL 2
ORDER
CHAOS
Problem: Anomaly detected starts the Descent into Chaos
Solution: Right hemisphere figures it out and hands the reigns back to the left
Right hemisphere takes over to see what the issue is. The left hemisphere "dies".


Heraclitus claimed that "wisdom consists in one thing, to know the principle by which all things are steered through all things." And this is that one principle: at the heart of existence, there is only one story, of which everything is simply a variation thereof. Your life, the universe, the flicker of a thought, an insight gleaned, your favourite movies and books, the rise and fall of civilisations, the growth of knowledge, the expansion of the universe - these are all different-sized versions of the same eternal story.
Let's look at a few thinkers and examples to illustrate this point a little better.

SHU HA RI

The Japanese martial arts concept of ***SHU HA RI*** illustrates how true skill and wisdom develop through structured progression, deconstruction, and reintegration.

Whole: Ri (離)

Ri means “to separate” or “to transcend.” At this stage, the martial artist fully integrates their knowledge into a fluid, intuitive practice. They are no longer bound by rigid forms but act spontaneously with deep understanding.

Part: Ha (破)

Ha means “to break.” In this stage, the practitioner begins to question, experiment, and adapt the teachings. They recognize limitations in rigid adherence to form and explore alternative approaches, breaking free from strict obedience.

Whole: Shu (守)

Shu means “to obey” or “to protect.” In this stage, the student follows the established rules, techniques, and teachings of the tradition without deviation. They internalize the fundamentals through repetition and discipline.

Gurdjieff's Law of Three—the idea that all phenomena arise from the interaction of three fundamental forces—illustrates how reality itself unfolds through a necessary triadic movement.

George Ivanovich Gurdjieff (c.1866–1877 – 29 October 1949) was a philosopher, mystic, spiritual teacher, composer, and movements teacher. Gurdjieff taught that people are not conscious of themselves and thus live their lives in a state of hypnotic "waking sleep", but that it is possible to awaken to a higher state of consciousness and serve our purpose as human beings. His student P. D. Ouspensky referred to Gurdjieff's teachings as the "Fourth Way".

Whole: Reconciling Force

The third force, the reconciling or harmonizing force, resolves the tension between the first two, not by eliminating the opposition that exists, but by integrating it into a new, higher-order state. This triadic movement is at the heart of personal growth, historical development, and even physical reality itself.

"Man lives his life in sleep, and in sleep he dies." As a result, a person perceives the world while in a state of dream. He asserted that people in their ordinary waking state function as unconscious automatons, but that a person can "wake up" and become what a human being ought to be. Some contemporary researchers claim that Gurdjieff's concept of self-remembering is "close to the Buddhist concept of awareness or a popular definition of 'mindfulness'. ... The Buddhist term translated into English as 'mindfulness' originates in the Pali term 'sati', which is identical to Sanskrit 'smṛti'. Both terms mean 'to remember'. As Gurdjieff himself said at a meeting held in his Paris flat during the Second World War: "Our aim is to have constantly a sensation of oneself, of one's individuality: this sensation cannot be expressed intellectually, because it is organic. It is something which makes you independent, when you are with other people.

Whole: Affirming Force

The first force, often called the active or affirming force, initiates and establishes a given state of reality. It provides the structure, intention, or energy that sets something in motion.

Part: Denying Force

The second force, the denying or negating force, opposes and resists the first. This force introduces contradiction, friction, or destabilization, preventing the initial order from remaining static, forcing a shift or transformation.

Pythagoras

Greek philosopher Pythagoras' cosmology, especially his understanding of the Monad, Dyad, and Tryad, perfectly reflects the Whole-Part-Whole principles as a fundamental pattern of existence and understanding.

I. Whole: Monad

The One (Monad) is not a number but the principle behind all numbers. It represents the fundamental unity out of which everything emerges. Before duality, before opposition, there is an initial state of wholeness and stability. This is the beginning state of undivided order, an initial framework or perspective that has yet to encounter contradiction or change.

II. Part: Dyad

With Two (Dyad), multiplicity and opposition arise. The Dyad represents duality, contrast, and tension - the breaking apart of unity into competing forces. this is the necessary moment of struggle and differentiation that drives evolution.

III. Whole: Triad

Three (Triad) represents the transcendence of opposition through a higher-order synthesis. The Triad does not eliminate the Dyad's tension but resolves it into a greater unity. At a more complex level, opposites are integrated into a coherent whole.

Pythagoras' tetrakys expands this even further, with **Four** symbolizing **the full manifestation of the world**, aligning with the idea that after the Whole-Part-Whole cycle completes, a new and higher iteration of reality begins. For Pythagoras, the tetrakys was so important that he called it the kosmos, or Pan, which means the 'All'.

Ken Wilber's transcend-and-include framework provides a structural logic to the universe's unfolding.

I. Whole: Initial Unity and Integration

At the beginning of any process, a system exists as an integrated whole. Atoms form stable structures, simple organisms function efficiently, and early consciousness remains embedded in instinct or collective experience. This is the first Whole phase—cohesive, stable, but limited in scope.

II. Part: Transcendence – Fragmentation and Tension

Growth requires breaking apart the existing structure to reach a higher level. Cells differentiate into specialized organs; self-aware individuals break away from collective consciousness; civilizations outgrow older paradigms. This fragmentation creates tension, isolation, and instability—the Partial phase, necessary for transcending limitations.

III. Whole: Inclusion at a New Level

A new synthesis emerges that transcends but includes the earlier state. The organism functions as a whole despite specialized organs; individuals integrate personal insight with collective meaning; civilizations build new systems incorporating past lessons. The lower-level whole has been transcended-and-included within a higher-level whole.

Owen Barfield

Owen Barfield's three stages of consciousness—Original Participation, Withdrawal of Participation, and Reciprocal Participation—illustrate a movement from unity, through fragmentation, and into a higher-order synthesis.

I. Whole: Original Participation – Unity

In ancient times, human beings experienced the world as deeply interconnected. There was no strong distinction between self and other, subject and object, or individual and cosmos.

II. Part: Withdrawal of Participation – Fragmentation

With the rise of self-awareness, critical thinking, and individuality, humans separate from the natural and divine world. They begin to experience alienation, isolation, and the problem of meaning.

III. Whole: Reciprocal Participation – Integration

In the final stage, consciousness reintegrates with the cosmos but in a new, more complex way. Reciprocal Participation is aware, intentional, and chosen.

Robert Gilman's Civilizational Stages

Robert Gilman's framework of Tribal, Empire, and Planetary Civilizations shows how **human societies evolve through cycles of stability, conflict, and higher-order integration**. This is essentially the same as Jonas Salk's Sigmoid curve which we covered earlier in the book. The dating below is, by necessity, very rough and refers only to the leading edge of cultural evolution.

10,000 years ago — 500 years ago

Tribal | Empire | Planetary

I. Whole: Tribal Civilization

Tribal civilizations represent humanity's earliest social structures, built around kinship, tradition, and local coherence. They provide a stable sense of belonging, with culture and values passed down generationally. However, they remain limited in scale and complexity.

II. Part: Empire Civilization

Empire civilizations emerge when small tribal groups consolidate under hierarchical power structures, leading to conquest, competition, and large-scale organization. This stage brings technological advancement and cultural exchange but also exploitation, inequality, and internal contradictions.

III. Whole: Planetary Civilization

A planetary civilization transcends the empire model, integrating technological and cultural advancements while moving beyond hierarchical domination. It seeks to balance global cooperation with individual and cultural autonomy, achieving a new synthesis of unity and diversity.

RUDOLF STEINER'S SPIRITUAL SCIENCE

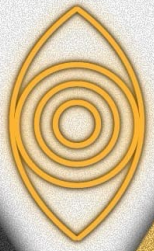
Steiner's tripartite model of Ahriman, Lucifer, and Christ describes a necessary movement through extremes to arrive at a higher synthesis.

III. Whole: Christ

Christ, in Steiner's system, is the force that mediates and transcends both Ahriman and Lucifer, harmonizing material and spiritual realities into a higher unity. This is not a return to the old order but a new synthesis that preserves the best of both extremes while avoiding their dangers; a return to structure, but now with full awareness of both material and spiritual forces, integrated into a holistic and enlightened perspective.

I. Whole: Ahriman

Ahriman represents deadening materialism excessive structure, control, and an overemphasis on the physical world at the expense of spirit. This is the initial state of structure and order, but one that risks becoming rigid, lifeless, and reductionist.



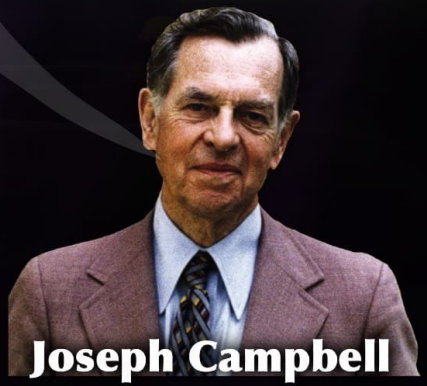
II. Part: Lucifer

Lucifer is the opposite force — pride, unchecked spiritual ambition, and detachment from reality. Where Ahriman is too grounded, Lucifer is too ungrounded, leading to a loss of balance and disconnection from material concerns.

Joseph Campbell, an American writer and professor of literature who worked in comparative mythology and comparative religion, called the universal metapattern the Hero's Journey.

In this narrative structure, the individual **begins in a state of order** or paradise, **encounters an anomaly that disrupts this stability**, and is compelled to embark on a Call to Adventure to restore balance. Along the way, they face trials and tribulations, ultimately gaining wisdom and returning to society—only to realize that the previous social order was fundamentally flawed. Armed with newfound knowledge, they set things right, **elevating the system to a higher level of order**.

The cave you fear to enter holds the treasure you seek.

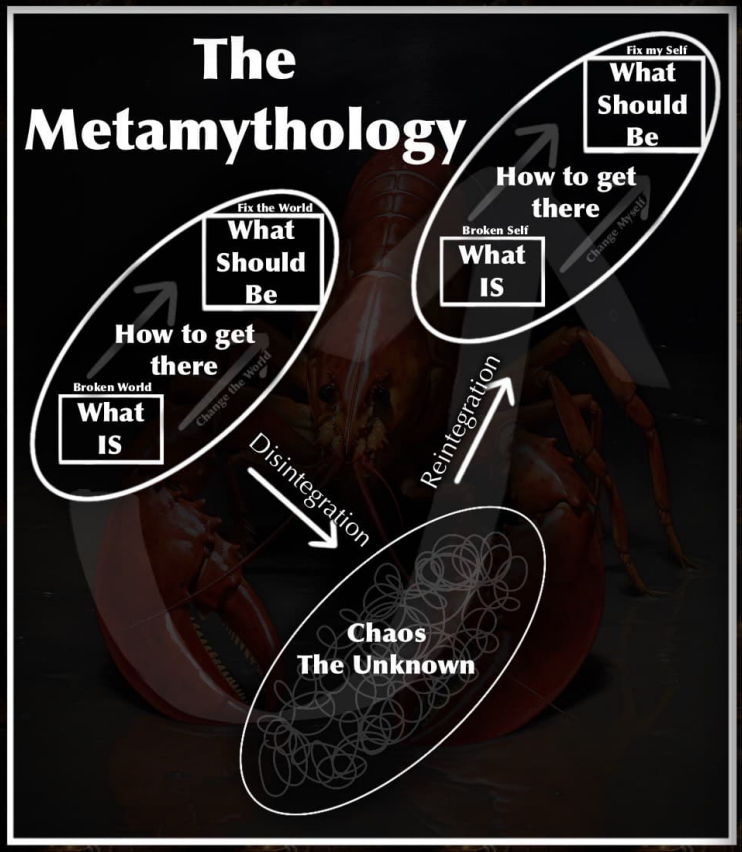


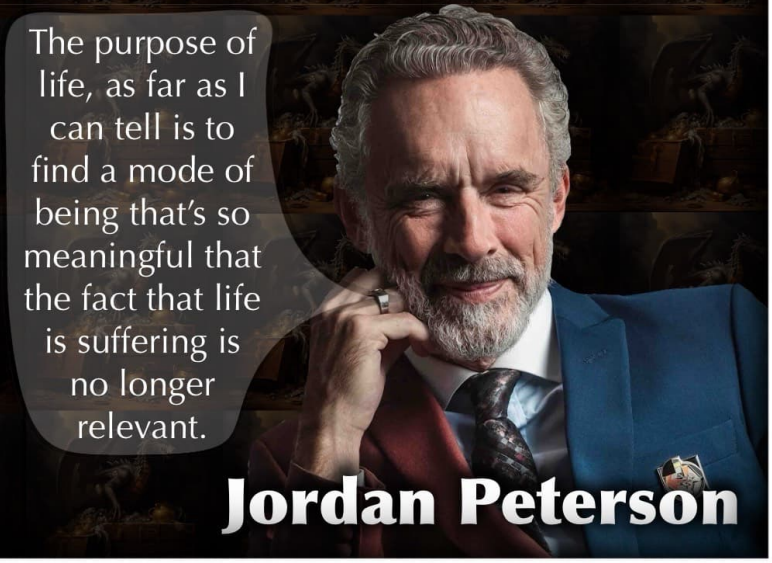
Joseph Campbell

Jordan Peterson, a clinical psychologist, author, and philosopher, in very similar fashion to Joseph Campbell, identifies the general metamythology that underlies all successful mythological structures.

This overarching narrative begins with a hero who encounters **anomalous information**, the call from the chaotic void. In response, the hero embarks on a perilous **journey into the unknown**, often symbolized as the dragon's lair or the belly of the beast. Their initial goal is to restore society to its former state, but along the way, they realize that the previous social order, and their motivation, was fundamentally flawed.

To bring about **true restoration, the hero must undergo a painful process of learning**, confront and overcome the great adversary—whether an external enemy or an internal limitation—and ultimately return to society. However, they do not simply reinstate the old order; instead, **they reintegrate their hard-earned wisdom, elevating society to a higher level** of structure and understanding. I hope it goes without saying that this is the universal metapattern all over again.




The purpose of life, as far as I can tell is to find a mode of being that's so meaningful that the fact that life is suffering is no longer relevant.
Jordan Peterson

Nish Dubashia's Diamond Model is a beautifully simple framework that maps onto both cosmic evolution and spiritual ascent. This is, of course, nothing other than the universal metapattern.

I. Whole: Non-Dual Source/ Ground of Being

At the beginning, Reality is whole and undivided—a primordial unity, the Ground of Being (often described in mystical traditions as the Absolute, Brahman, or the Tao). This is the first Whole phase—a state of pure potentiality and oneness before differentiation occurs.

II. Part: Dualism and Multiplicity

Human awareness splits reality into subject and object, observer and observed. This act of separation—akin to the Fall, Maya, or the emergence of form from the formless—is the Partial phase of the cycle. Out of this duality emerges the world of multiplicity, where things appear distinct, categorized, and separate. This is the realm of scientific materialism, identity politics, and rigid conceptual boundaries. When this differentiation is taken too far, it leads to false fragmentation, such as racial divisions, sectarianism, or extreme individualism.

III. Wholeness: Integration and Return to Source

The spiritual journey is the process of reintegration—moving through the illusions of multiplicity and dualism, toward an awakened realization that all distinctions are provisional. This is the second Whole phase, a higher-order unity where individuality and differentiation are transcended but included. The enlightened mind sees the One within the many—not erasing multiplicity, but recognizing its ultimate unity.

The Master and his Emissary

"[P]hilosophy begins and ends in the right hemisphere, though it has to journey through the left hemisphere on its way. The hierarchy of attention, for a number of reasons, implies a grounding role and an ultimately integrating role for the right hemisphere, with whatever the left hemisphere does at the detailed level needing to be founded on, and then returned to, the picture generated by the right. This is an instance of the right —> left —> right progression which will be a theme of this book."

Iain McGilchrist

I. Whole: Right Hemisphere

The RH engages with the world in an open, holistic, and embodied way. It perceives reality in its complexity, seeing connections and meaning without breaking things down into rigid categories.

II. Part: Left Hemisphere

The LH takes this broad, interconnected perception and dissects it into smaller, more manageable parts. It categorizes, systematizes, and abstracts, focusing on precision and control rather than context and meaning.

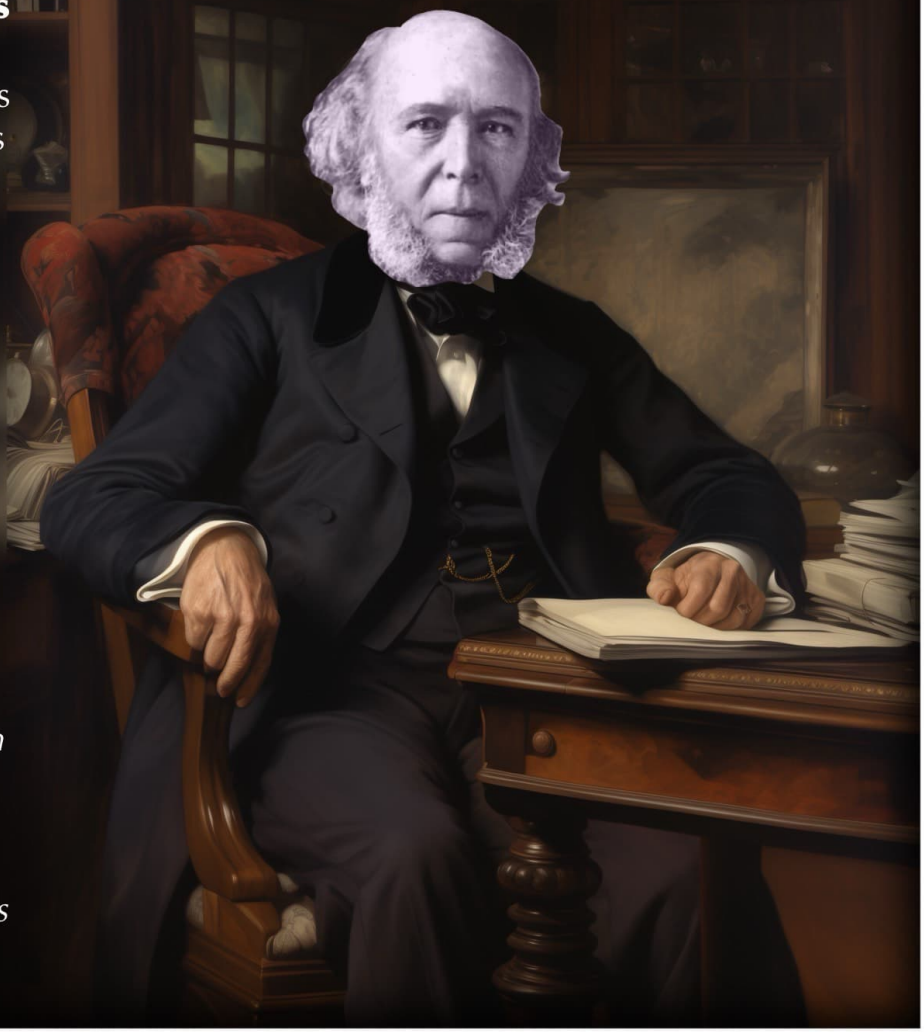
III. Whole: Right Hemisphere

The RH must return to integrate what has been analyzed by the left, restoring context, meaning, and interconnectedness. However, this is not merely a return to the original perception but a deeper, enriched understanding that now incorporates the left hemisphere's analytical insights.

Herbert Spencer (1820 – 1903) was an English polymath active as a philosopher, psychologist, biologist, sociologist, and anthropologist. Spencer originated the expression "survival of the fittest", which he coined in Principles of Biology (1864) after reading Charles Darwin's 1859 book On the Origin of Species.

Herbert Spencer described the universality of the differentiation-and-integration framework as a way to understand how evolution progresses. **Differentiation** refers to the process of specialization, in which a system develops diverse and distinct parts, breaking down complex structures to enhance efficiency and adaptability. **This is the increase in chaos**. **Integration**, on the other hand, is the opposing tendency that unifies these separated parts into a coherent whole, ensuring they work together to support the higher-level system. **This is the increase in order.** Spencer recognized that this framework applies to the evolution of all systems at every level of analysis.

In First Principles, one of his key works, Spencer provides a systematic and comprehensive analysis of evolution, ultimately defining the process as: "*Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity through continuous differentiations and integrations.*"

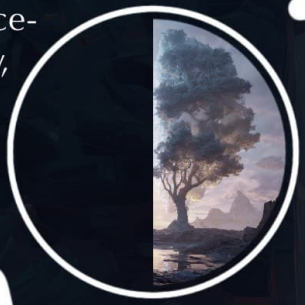


Hegel's Dialectic

Hegel's dialectic, the movement from thesis to antithesis to synthesis, describes the necessary process of development through contradiction and integration.

I. Whole: Thesis

The thesis represents an initial state of structure and coherence- an existing idea, worldview, or system that provides stability but is ultimately incomplete.

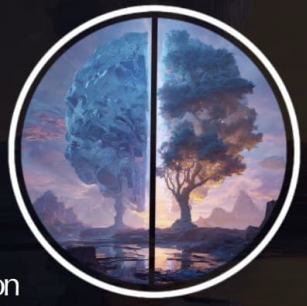


II. Part: Antithesis

The antithesis arises as a reaction to the thesis, challenging its assumptions and exposing its limitations. This is the phase of tension, disruption, and contradiction, where the flaws of the original system become apparent. The initial order is destabilized but not yet resolved.

III. Whole: Synthesis

The synthesis resolves the opposition by incorporating elements of both the thesis and antithesis into a new, more advanced structure. It is not a simple return to the original state but a higher-level unification that includes the lessons of conflict and contradiction.



The Philosopher's Stone

Baphomet, as a symbol of the alchemical Great Work, represents the process of breaking down, transmuting, and reintegrating elements into a perfected state. The terms Solve (dissolution) and Coagula (recombination) inscribed on Baphomet's arms express this dynamic movement between opposites, which is the core of both alchemy and spiritual transformation.

I. Whole: Coagula
The starting point is the unrefined, untransformed state—the "stone" in alchemy, or the profane man who has not yet undergone initiation.

II. Part: Solve
The Solve phase represents the necessary breakdown of the old form, dissolving rigid structures to allow for transformation. This is where the initiate undergoes trials, ego death, and the shattering of illusions. In alchemical terms, this is turning solid into liquid—breaking apart the raw material to access its fundamental essence.

III. Whole: Coagula
The Coagula phase is the return to form, but now at a higher level. The elements recombine, but in a purified, transmuted state—this is the alchemical gold, or in esoteric terms, the illuminated man.

The Masonic Square and Compasses

The Masonic symbol of the square and compasses is a metaphor for the journey of spiritual and material integration. In Masonic thought, the square represents the material world (structure, logic, and the physical body), while the circle represents the spiritual realm (intuition, the soul, and the divine). **The goal of Freemasonry is to harmonize these opposites—often symbolized as "squaring the circle"—to create the perfected man**.

I. Whole: The Square

The journey begins with a foundation in the square, representing stability, logic, and the mastery of the material world. We start with an established order, rooted in physical reality and conventional knowledge.

II. Part: The Compasses

The compasses introduce the counterforce—seeking the infinite, transcending rigid materialism, and embracing intuition and higher wisdom. One questions, deconstructs, and seeks a broader, more profound understanding beyond mere physical existence.

III. Whole - Squaring the Circle

True enlightenment comes from harmonizing these opposites, uniting the stability of the square with the expansiveness of the circle. This is the Masonic ideal of the perfected man, who is both grounded and spiritually awakened.

The **Trinity**, the triadic Christian structure of the Father, the Son, and the Holy Spirit, represents a process of spiritual evolution.

Whole: The Holy Spirit The Holy Spirit represents the divine feminine principle—fluid, formless, and connected to the infinite. It is the animating force, the breath of life, and the aspect of being that remains open to the divine, the initial state of unity, wholeness, and unstructured potential, connected to the source but not yet individuated.

Part: The Father The Father represents the divine masculine principle—form, structure, and differentiation. It is the individuated soul, the egoic self that defines, organizes, and makes distinctions. This is the phase of separation, division, and definition, where one moves away from formless unity to become a distinct entity.

Whole: The Son The reborn enlightened son transcends gender and duality. It is the fully integrated self, reflecting the divine image and achieving immortality. This is the return to unity, but now at a higher level, having passed through the trials of individuation to emerge as an integrated, divine being.

La Divina Commedia

Dante Alighieri (1265–1321) was an Italian poet, philosopher, and political thinker, best known for The Divine Comedy, a monumental work that explores the afterlife in three parts: Inferno, Purgatorio, and Paradiso. The Divine Comedy can be understood as another expression of the universal metapattern.

I. Whole: Hell – Structured Order, but Illusory Stability

At the beginning of the journey, Dante finds himself lost in the dark wood, symbolizing the limitations of the material world and the false security of unexamined existence. Hell represents a rigid but flawed order—the familiar yet deceptive structures of desire, attachment, and ignorance that keep the soul trapped.

II. Part: Purgatory – Breakdown and Struggle, the Trials of Transformation

Recognizing the limitations of Hell, Dante ascends the mountain of Purgatory, undergoing purification and transformation. This stage is the classic Partial phase—where suffering, struggle, and the breaking down of illusions prepare the individual for a new level of understanding.

III. Whole: Paradise – Higher Order Integration and Divine Illumination

Having passed through suffering and transformation, Dante reaches Paradise, where he experiences the unity of all creation in divine light. This mirrors the Second Right, where the soul returns to order, but now at a higher level—no longer bound by illusion, but integrated into divine wisdom. The vision of the three concentric circles, symbolizing the Trinity, represents the final synthesis, where the fragmented self becomes whole and perceives reality as it truly is.

The Eleusinian Mysteries

αν πεθάνεις πριν πεθάνεις,
δεν θα πεθάνεις όταν πεθάνεις

The Eleusinian Mysteries align with the Whole-Part-Whole principle by portraying life as an illusion that must be overcome, death as a continuation of ignorance unless transformation occurs, and true awakening as the birth of the spiritual soul. The initiations were held every year for the cult of Demeter and Persephone based at the Panhellenic Sanctuary of Eleusis in ancient Greece.

I. Whole: The Illusory Stability of the Material World In the Eleusinian framework, ordinary life is not true life but a kind of death. People remain trapped in ignorance, repeating the same mistakes, accumulating material desires, and failing to seek deeper wisdom. This is a stable but deceptive order that ultimately leads nowhere.

II. Part: The Trials of Spiritual Growth To escape this cycle, one must undergo a transformation—a form of death to the lower self. The Eleusinian initiates believed that the true "birth" was the awakening of the spiritual soul, which required breaking free from the illusions of the material world. The initiate must relinquish attachment, illusion, and ignorance to prepare for a higher understanding.

III. Whole: The Spiritual Birth Those who succeed in the initiatory journey are truly born—not into another material existence but into spiritual reality. One attains wisdom, transcends suffering, and escapes the cycle of endless repetition. The Eleusinian initiate moves from false life (material existence) through purification (initiation) to true life (spiritual enlightenment).

Isis, Osiris, and Horus

Whole: Original Unity and Order

Osiris, as the benevolent king of Egypt, represents the initial state of order, harmony, and civilization. He is the just ruler who brings prosperity and law, embodying a well-integrated, functioning system. This mirrors the first "Right" stage—where things are structured, stable, and working as they should.

Part: Disruption, Chaos, and Disintegration

Seth, Osiris' jealous brother, embodies the Partial phase—disruption, destruction, and chaos. He murders Osiris, dismembers his body, and scatters the pieces, representing the fragmentation of unity. This is the necessary dissolution phase, where stability is broken apart to make way for transformation. The world falls into disorder, much like any system undergoing a necessary death or disintegration before rebirth.

Whole: Integration into a Higher Synthesis

Isis, through devotion and wisdom, gathers Osiris' scattered parts and resurrects him long enough to conceive Horus. Though Osiris does not return to rule the physical world, he is reborn as the ruler of the underworld, symbolizing a transcendence to a higher, more profound order. Meanwhile, Horus, their son, emerges as the rightful heir, reclaiming order in Egypt. This represents the final "Whole" phase—a reintegration that is not a simple return to the past, but an evolution toward a more complex and complete state.

Manly P. Hall's insight in The Secret Teachings of All Ages ties all the examples given together: "*Disintegration takes place so that reintegration may follow upon a higher level of form or intelligence*." This is the essence of the Hero's Journey, the cycles of civilization, the evolution of consciousness. Death, destruction, and suffering are not meaningless but precursors to something greater.

The ultimate truth of the universe consists of an eternal cycle of differentiation, challenge, breakdown, and reintegration. The journey is the only thing that exists.

We are all heroes in this grand process, whether we recognize it or not. Each struggle, each transformation, is a necessary part of something greater. And just as we rise, we will fall, only to rise again, wiser than before.

This is the pattern behind everything.

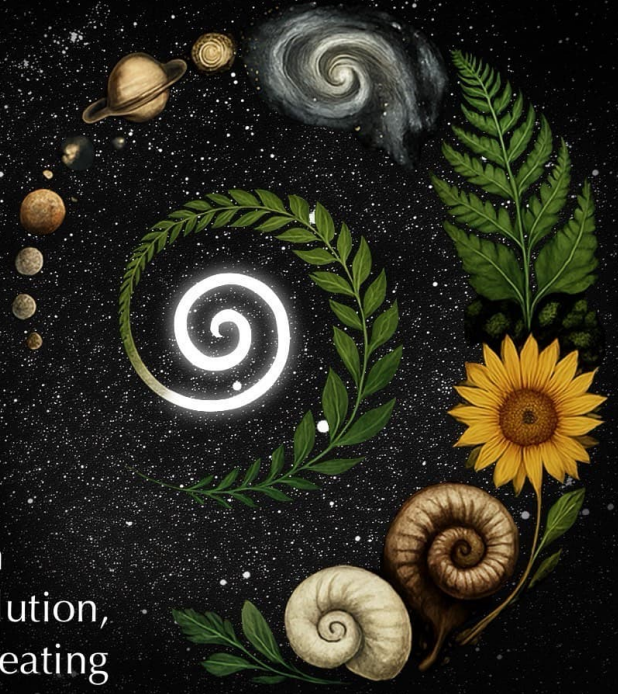
And it never ends.

The Spiral

The true shape of the universe's growth and complexity is best represented by a spiral.

Spirals are ubiquitous in nature because they allow for open-ended growth, expanding continuously without hitting an inherent limit. As **Brendan Graham Dempsey** notes, a spiral is a pattern that builds on itself; it's not locked into a rigid, linear trajectory but instead evolves in cycles, creating larger, more integrated wholes out of smaller parts.

John Hartford touches on this when he says, "*The whole universe is based on rhythms. Everything happens in circles, in spirals*." This means that rather than thinking of life's progress as a straight line from simple to complex, we should think of it as moving in circular rhythms, always returning to similar stages but at higher levels of complexity. Each cycle is not just a repetition but an evolution, incorporating what came before and creating something new.



Similarly, **David Wilcock** describes evolution as a spiral progression: while we might move in circles, each turn of the spiral occurs at a higher level, characterized by new and more sophisticated accomplishments.

As **Iain McGilchrist** explains, spirals are cycles of *cumulative* growth: as we ascend the spiral, like a staircase, we can look back and see our previous steps with greater clarity.

In essence, knowledge itself evolves in a spiral, expanding outward and upward. Each turn of the spiral provides us with a broader perspective on what we previously knew, allowing us to integrate old knowledge into a more comprehensive understanding of the whole. **Itzhak Bentov** puts it succinctly: *"Knowledge moves in an ever-expanding upward spiral." This spiral structure allows us to see past stages of growth from a higher vantage point, incorporating and transcending what came before."*

Even in **mythology** and **literature,** the spiral appears as a symbol of evolution and ascension. The Yellow Brick Road in The Wizard of Oz begins as an outwardly expanding spiral. In occult symbolism, this represents the evolving self, as the soul ascends from the material world into the spiritual realm. This mirrors the upward spiral of knowledge and life, where growth is a continuous expansion of awareness and integration.

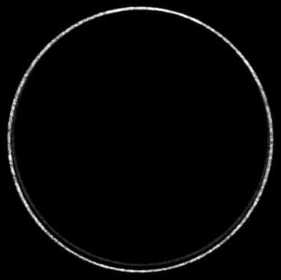
What I'm proposing is **the key** to understanding your entire experience of the universe.

The spiral is the natural pattern that governs the growth of everything: from the evolution of galaxies, to the development of life on Earth, to the unfolding of human consciousness. I therefore propose that we can best understand our experience as a spiral. The spiral best represents the metapattern because it uniquely combines recurrence and progression, returning to the start while expanding into a larger whole.

Spirals appear everywhere in nature: from the swirl of a galaxy to the shell of a nautilus, from a vortex of water to the cochlea of your inner ear, we find spirals in ferns, sunflowers, cauliflower, fingerprints, pine cones, snail shells, the crown of your head, unfolding DNA, mythology, tornados, the golden spiral, chameleon tails, phonograph records, turbines, Celtic triskeles, and cinnamon rolls. Nature is completely awash in spirals. This can't just be a coincidence. **Spirals show up whenever things grow, flow, or turn while holding their shape, which suggests they reveal something fundamental about how the world works.**

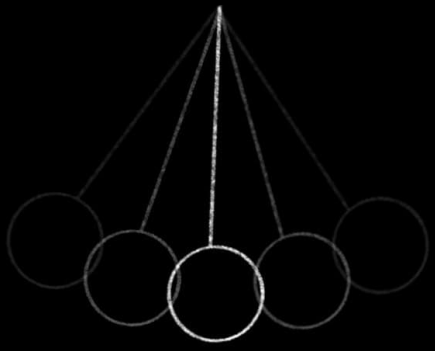
Spirals,
spirals
everywhere!

Other shapes miss something essential:



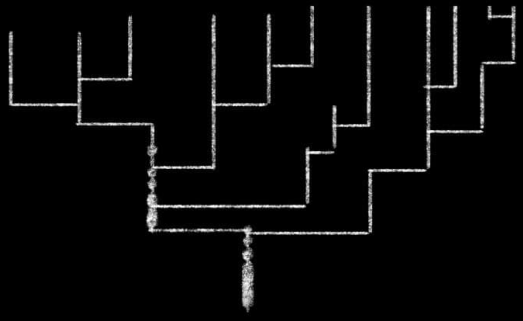
A circle promises return but not growth as it closes perfectly on itself and erases time.

A straight line shows progress but forgets home since it never turns back to integrate what was left behind.



A pendulum dramatizes polarity yet accumulates nothing because it shuttles between opposites without weaving them.

A branching tree celebrates differentiation but offers no reconvergence as its differentiations scatter outward with no common hearth.



By contrast, **the spiral** threads a path that:

rhymes without repetition,
remains open-ended in its growth, and
gathers the Many back into a larger One.

The spiral is a faithful model of how wholeness learns because the spiral unites opposites: it embodies the tension and harmony between stability and motion, between the finite and the infinite.

It satisfies the left hemisphere's desire for geometry and predictability, as well as the right hemisphere's desire for life itself, as it's constantly growing and flowing, almost seemingly living in its mysterious structure.

The left hemisphere thinks in terms of straight lines and goals, whereas the right thinks in circles. What happens when you synthesize a line and a circle? You get a spiral.

As the universe evolves, each step transcends and includes, differentiates and integrates the one before. Nothing is discarded but rather integrated into a higher-order whole. This upward spiral of complexity isn't always smooth, as there are countless moments of collapse, decay, and chaos, but each stage builds upon the last, pushing the universe toward greater complexity and awareness. The universal metapattern, the Whole-Part-Whole, is itself a spiral. As explained by **Jill Purce**, author of the wonderful **The Mystic Spiral:**

"There are within every one of us three stages of knowledge. This is the spiral process by which not only individual man but the cosmos itself becomes realized; for it represents the course of evolution. Thus in the early days of humanity, as in childhood, **there was no separation** *between ourselves and the outside world [Whole] until we, individually or as a race, became self-conscious. As a result of successive windings, our individual and collective ego crystallized, and we could see ourselves* **as subject, and as distinct** *from the world, which became the object of our scrutiny. [Part]. As we looked, the continuum differentiated into 'things'. Each branched into more things, which in tum branched into even more, until the continuum had developed into a hierarchy; language, which once flowed in verbs and processes, broke up into nouns and connectives. The third stage for the individual is that of intuitive knowledge or* **enlightenment,** *in which subject and object again become one. [Whole]."*

And if we align ourselves with the direction and flow of the universe, we become co-creators of the evolutionary process, contributing to the larger story of the universe as it unfolds.

"Everything in the universe follows an evolutionary path of separation and then back to unity."
Martin Schmalzreid

"And that when we have worked out this peregrination through the profane labyrinth of history, we will recover what we knew in the beginning: the archaic union with nature that was seamless, unmediated by language, unmediated by notions of self and other, of life and death, of civilization and nature. These are all dualisms that are temporary and provisional within the labyrinth of history."
Terrence McKenna

"Liminality refers to a state of being unfocused on self-imposed rules, constraints, categories and correctitude; instead focused on undifferentiated experience. Liminal awareness might be more relatably described as 100% vibing, all the time. (…) Can we even conceive of a postindustrial reclamation of the liminal state? What might that look like?"
Cube Flipper

As I've tried to show in this chapter, this overarching story, the Universal Metapattern, which describes a process of descent into the underworld followed by an ascent into heaven, or a descent into chaos followed by an ascent into a higher level of order, is a recurrent motif that finds itself represented in symbols, models, rituals, philosophies, religions, and literature.

Everything - your life, the universe, the flicker of a thought - is a different-sized version of this eternal story.

A fitting quote from the Tower of Babel story goes: "*The Lord said, 'If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.'*"

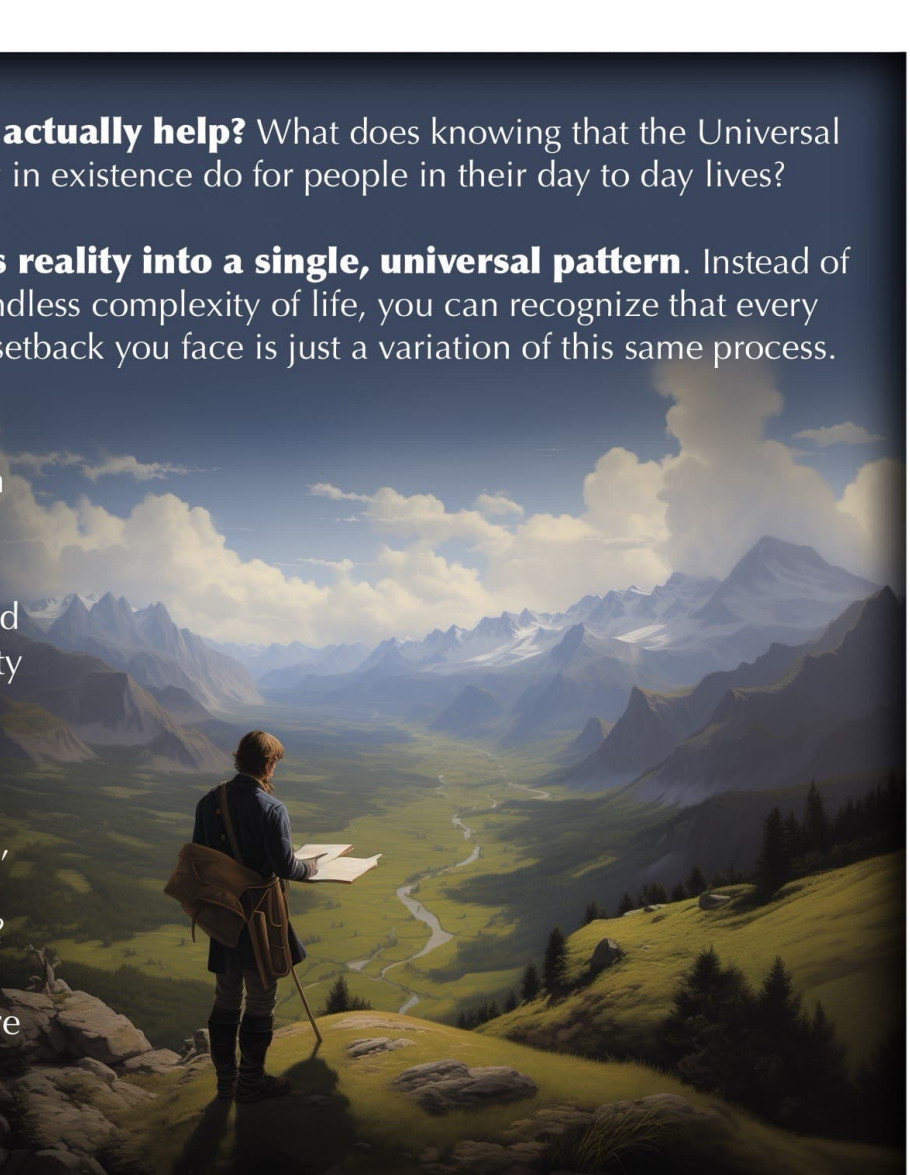
I offer a key that can help us understand one another again in order to reconnect what was broken, so that we may again 'speak the same language' and strive together toward the heavens.

But how does knowing this actually help? What does knowing that the Universal Metapattern is the only story in existence do for people in their day to day lives?

It helps because it simplifies reality into a single, universal pattern. Instead of feeling overwhelmed by the endless complexity of life, you can recognize that every challenge, transformation, and setback you face is just a variation of this same process.

Once you understand and internalize the pattern, you can **predict** what comes next. Remember, our perception of reality is all about prediction and those who best dance with reality are those who best predict the most likely future.

No matter where you are in life, you can locate yourself in the story. Are you resisting the call? Facing trials? Returning with wisdom? Knowing where you are helps you **make better decisions**.



Earlier in the book, I wrote that what we need is "something" that will make sense of both reality and everyone's understanding of reality too. And that "something" is a map.

The Universal Metapattern is that map! Knowing there's only one story makes life less confusing, less overwhelming, and more navigable.

Remember that everything written about in this book cannot be truth because it is a mere RE-presentation.
"The Transcendent is Transcendent. It transcends all thinking and so we can't think about it. The best things can't be said and the second best are misunderstood. And that's because the second best are using the objects of time and space to refer to transcendence."
Joseph Campbell
"The whole essence of truth cannot be transmitted from mouth to ear. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the inner most depths of his divine intuitions."
Helena Blavatsky
This book points towards truth in the same way that a recipe points towards flavor.
"True words seem paradoxical."
Tao Te Ching
TRUTH
must be experienced

Thus we come to the end of the first part of the book, wherein I tried to offer the main organizing principle that will allow us to make sense of everything else: the universal metapattern.

Whole —> Part —> Whole.

So now that we've uncovered the one story that underlies all stories, it follows that your life, and the world you find yourself in, must also be part of it. Which raises the crucial question: where *are* we in this story right now?

Well, that's where things get tricky.

Because once you truly wake up, you'll realize something unsettling: we are living in a kind of hell.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

NDEs further this understanding that death isn't the end and that we shouldn't fear it.

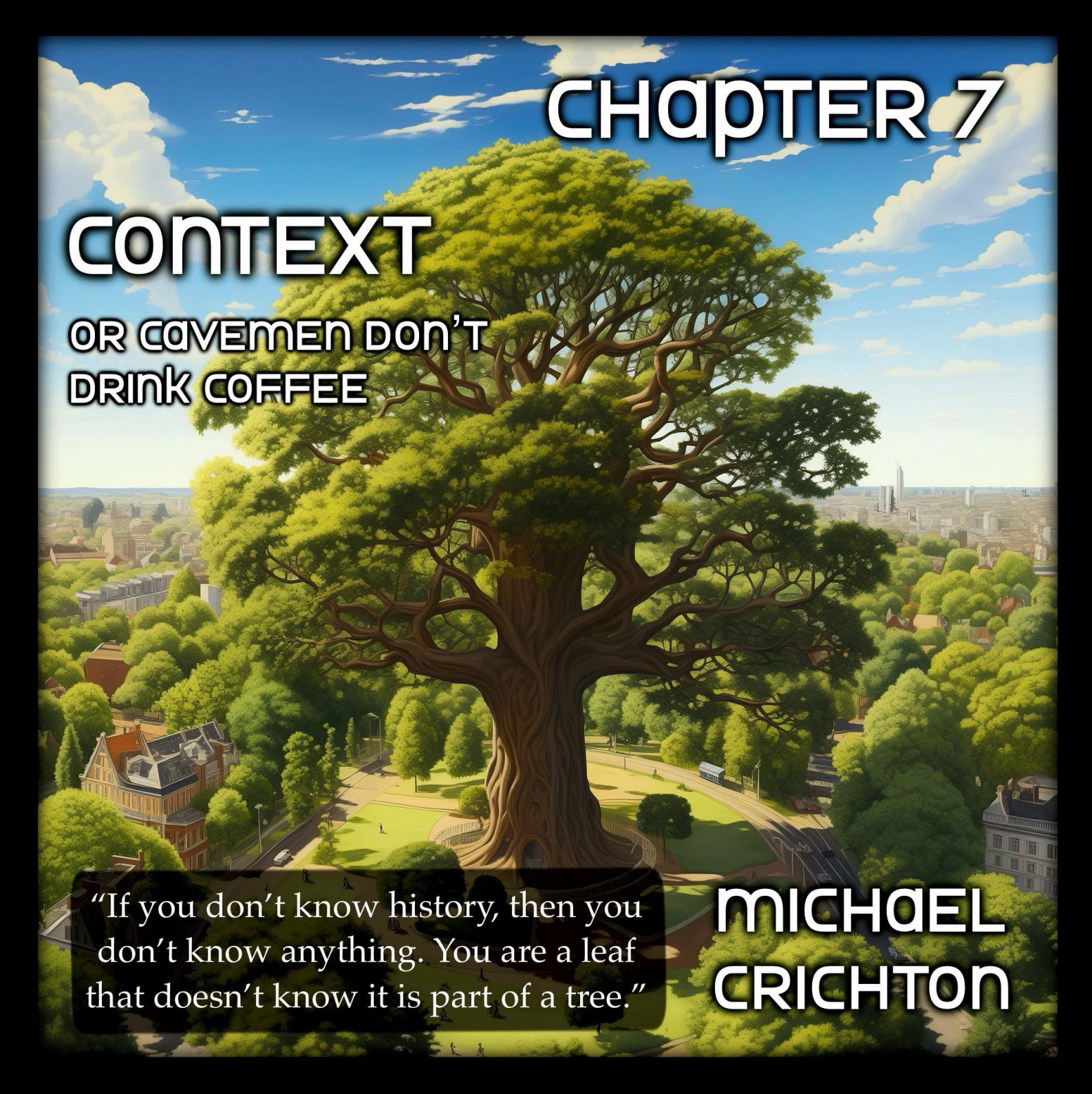
QI is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? Moreover, this is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home. To the Whole.

part 2


Chapter 7
Context
or Cavemen Don't Drink Coffee
"If you don't know history, then you don't know anything. You are a leaf that doesn't know it is part of a tree."
Michael Crichton

"A people without the knowledge of their past history, origin, and culture is like a tree without roots."
Marcus Garvey

"Without context, words and actions have no meaning at all."
Gregory Bateson

One of the key differences between the Left Hemisphere (LH) and the Right Hemisphere (RH) of the brain is how they handle context. The LH, for all its precision and analytical strength, is poor at seeing wholes. It treats all information as equal, disconnected units and is incapable of discerning depth, significance, or relational meaning. It sees the trees, but never the forest.

But **context is not optional**. Context is what gives *meaning* to information. Without it, we become disoriented, adrift in fragments. Imagine beginning a complex series like Stranger Things from Season Two. You wouldn't know who the girl is, why the men are chasing her, or why a pumpkin patch spells danger. Everything would seem random, disconnected, and absurd.

So what is context? **Context is the invisible structure behind the visible event. It's the story before the story**, the path that leads up to the present moment and allows us to make sense of it.

And **your ability to make judgments is inextricably tied to your grasp of the relevant context**. If I drink a cup of coffee and declare it the best ever made, but it's also the only cup I've ever had, my judgment is empty. There is no contrast, no standard, no context within which to place that which I'm currently experiencing. I might insist I'm correct, that this is genuinely the best coffee of all time, but I have no grounds to know whether I am.

This, I believe, is one of the hidden problems that plague all attempts to **critique modernity**. We live among people who are, in effect, drinking their first cup of coffee and calling it the best because they've never tried anything else. They say, "This is the greatest society we've ever had!" But compared to what? Often they invoke strawman caricatures: some dystopia, or a Hollywood version of cave-dwellers. The comparison is rigged because the verdict is predetermined.

So let me propose something more honest: If we want to have a meaningful conversation about the world we live in and how it might be otherwise, we must ground our understanding in real, archetypal alternatives. **We must have something to compare this society to**. Some context within which to situate ourselves.

Thankfully, we do.

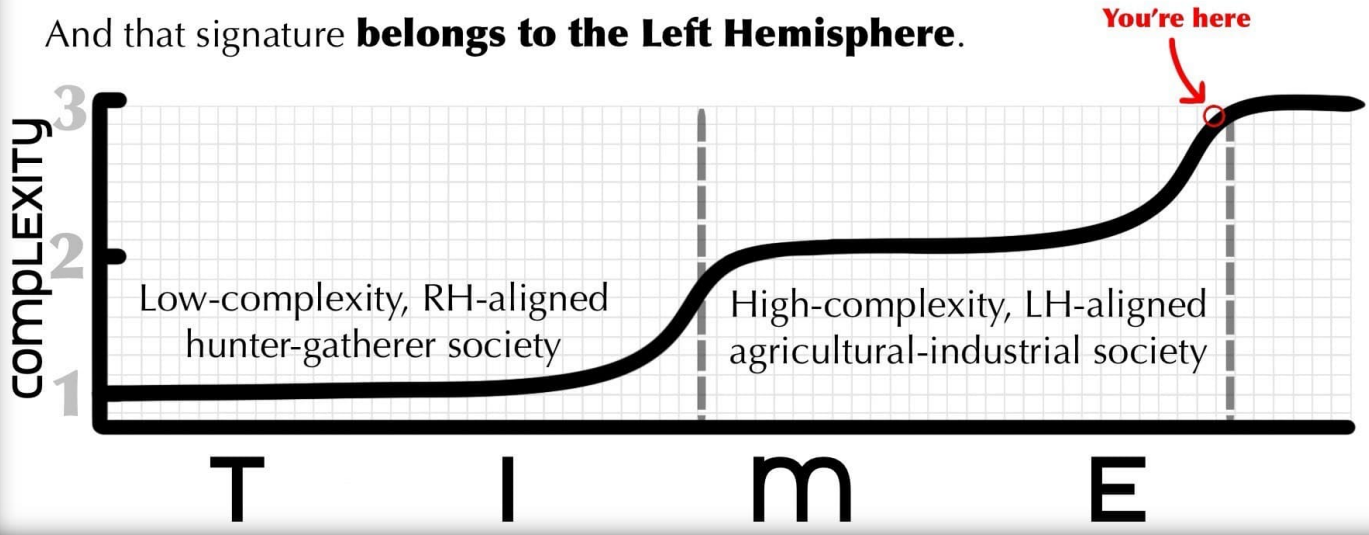
A remarkable study by **Lux Miranda**, titled "*The Two Types of Society*," offers exactly this. Drawing from the massive Seshat Global History Databank, Miranda **analyzed 271 past societies using computational methods to look for patterns**. And they found them clearly.

Using clustering algorithms, they discovered that **societies tend to group into two major "superclusters": one low in complexity, one high**. These are not simply historical phases or steps on a ladder. They are attractor states: stable formations that societies fall into due to recurring environmental, technological, and structural conditions.

These two clusters are archetypal, therefore not arbitrary. And crucially, once societies transition from low to high complexity (usually catalyzed by inflection points like writing or money), they almost never return.

Which brings me to the claim I've been building toward: **The modern world** is not just "one way of being." It is a specific way of being **defined by structure, scale, and a cognitive signature**.

And that signature **belongs to the Left Hemisphere**.



If you've followed this book so far, you'll recall that the hemispheres don't merely represent cognitive specializations. They represent worldviews. The LH favors clarity, control, categorization. The RH, by contrast, sees wholes, lives in context, and moves with the rhythms of living systems.

Miranda's two superclusters map beautifully onto these two ways of being.

Anthropologist **Christopher Hallpike**, in his comparative studies, helps spell out the distinction:

Low-Complexity, RH-Aligned Societies (Hunter-Gatherer / Small-Scale):

– Rural and intimate; everyone knows everyone else.
– Oral culture; knowledge is lived and remembered, not written.
– Tools and goods made from local materials.
– Money, if it exists, serves social relationships.
– Identity shaped by kinship, age, and communal roles.

High-Complexity, LH-Aligned Societies (Agricultural-Industrial / Large-Scale):

– Urban and anonymous; most people are strangers.
– Literacy is universal; knowledge is abstract and codified.
– Production is mechanized; goods are globally sourced.
– Social roles serve the demands of money and economy.
– Identity is occupational, defined by title and achievement.

These aren't just facts. They're patterns. They're the deep grammar of civilization.

You can see the difference everywhere. The small-town elder who lives slowly, grounded in place and presence? That's the small-scale mindset. The city-dwelling entrepreneur trying to monetize every waking moment? That's the large-scale mindset. These modes of life coexist today, but the balance is lopsided and becoming more so.

This **core distinction** has echoed through the writings of some of the greatest thinkers in anthropology and sociology. Just to name a few:

Ferdinand Tönnies
Gemeinschaft und Gesellschaft

Gemeinschaft describes tight-knit, kin-based communities bound by tradition and emotional ties and
Gesellschaft refers to impersonal, urban societies built on contracts, self-interest, and bureaucracy.

Émile Durkheim
Mechanical and Organic Society

Mechanical solidarity arises in homogeneous societies where people bond over similarity and
Organic solidarity emerges in complex societies where individuals are interdependent through specialized roles.

Edward T. Hall
High-context and Low-context Cultures

High-context cultures rely heavily on shared background, implicit communication, and social cues
while low-context cultures prioritize direct, explicit language and clarity.

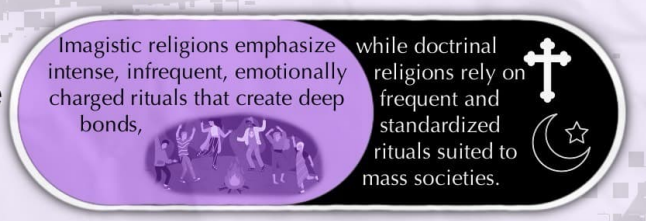
David Graeber
Human and Commercial Economies

Human economies are rooted in reciprocity, trust, and social obligation while
commercial economies are driven by impersonal exchange, profit, and abstraction.

Leslie White
Human and Property Relationships

Human relationships center around communal access and shared use
while property relationships focus on individual ownership, exclusion, and commodification.

Harvey Whitehouse
Imagistic and Doctrinal Religions


Imagistic religions emphasize intense, infrequent, emotionally charged rituals that create deep bonds,
while doctrinal religions rely on frequent and standardized rituals suited to mass societies.

Andreas Hofer
(The psychological profile of) Hunter-Gatherers and Farmers

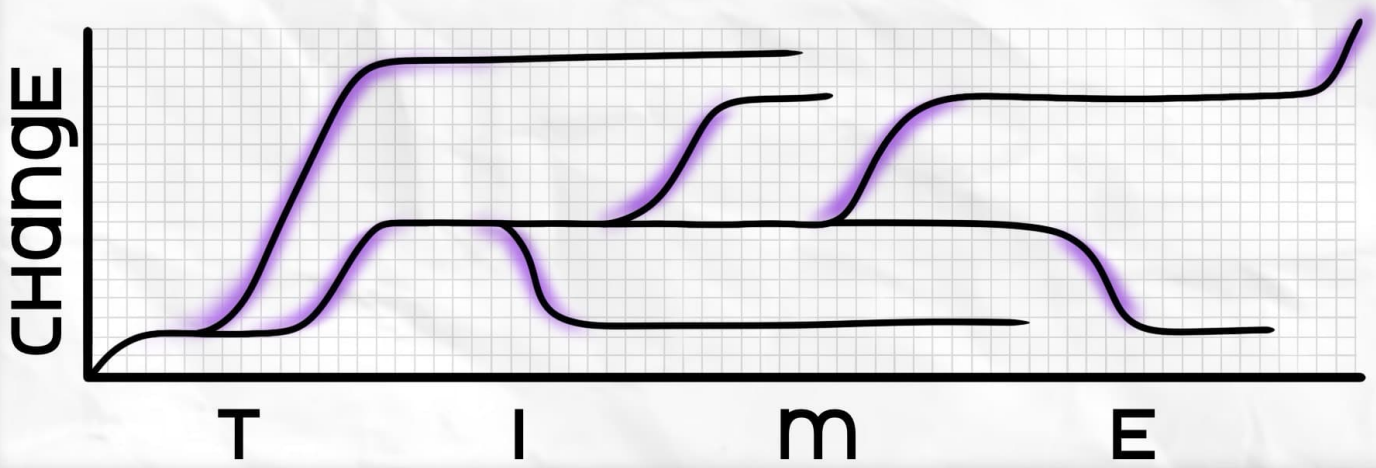
Hunter-gatherers live mobile, egalitarian lives rooted in the present, while
farmers are sedentary, hierarchical, and oriented toward control and future planning.

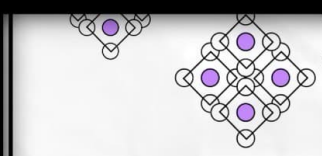
Each of these thinkers, in their own way, was pointing to the same foundational split: a civilizational shift from embedded, reciprocal, and holistic forms of life toward abstracted, standardized, and hierarchical systems, from embodied rhythms to disembodied schedules, from local, lived wisdom to codified doctrine, from spontaneous cooperation to centralized enforcement. **In short, from the relational, intuitive intelligence of the Right Hemisphere to the rigid, mechanical control of the Left.**

But this split—between Left and Right Hemisphere modes of being, between low and high complexity societies—isn't just a cultural or civilizational story. Its roots are much deeper than mere hundreds of thousands of years but stretch millions - even billions - of years into the past.

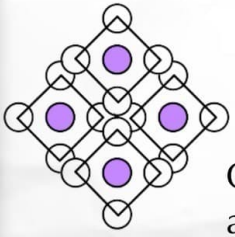
What we're witnessing is part of a larger pattern—one that has shaped life on Earth from the very beginning.

Evolution doesn't just happen through slow, individual adaptation. Sometimes, it jumps. Marxist biologist **Stephen Jay Gould** observed that the fossil record did not reflect the slow, continuous, and incremental change that many had long assumed, but rather revealed a pattern far closer to what he and **Niles Eldredge termed punctuated equilibrium**. Instead of a gradual, meandering flow of evolutionary development, the history of life appeared to unfold in long periods of relative stasis, where species remained largely unchanged, punctuated by brief, cataclysmic bursts of rapid transformation. This challenged the Darwinian notion of steady adaptation and suggested that evolution often occurs in fits and starts—periods of calm interrupted by revolutionary upheavals, frequently triggered by major environmental or systemic shifts. Gould's insight reframed the story of evolution as one of instability and discontinuity.



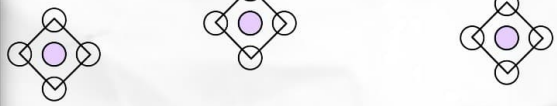


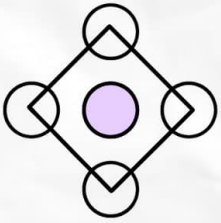
super-groups…



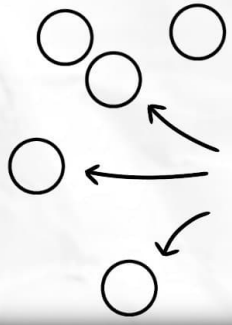
Cooperate to form a super-group.

A bunch of individual groups…





Cooperate to form a group.

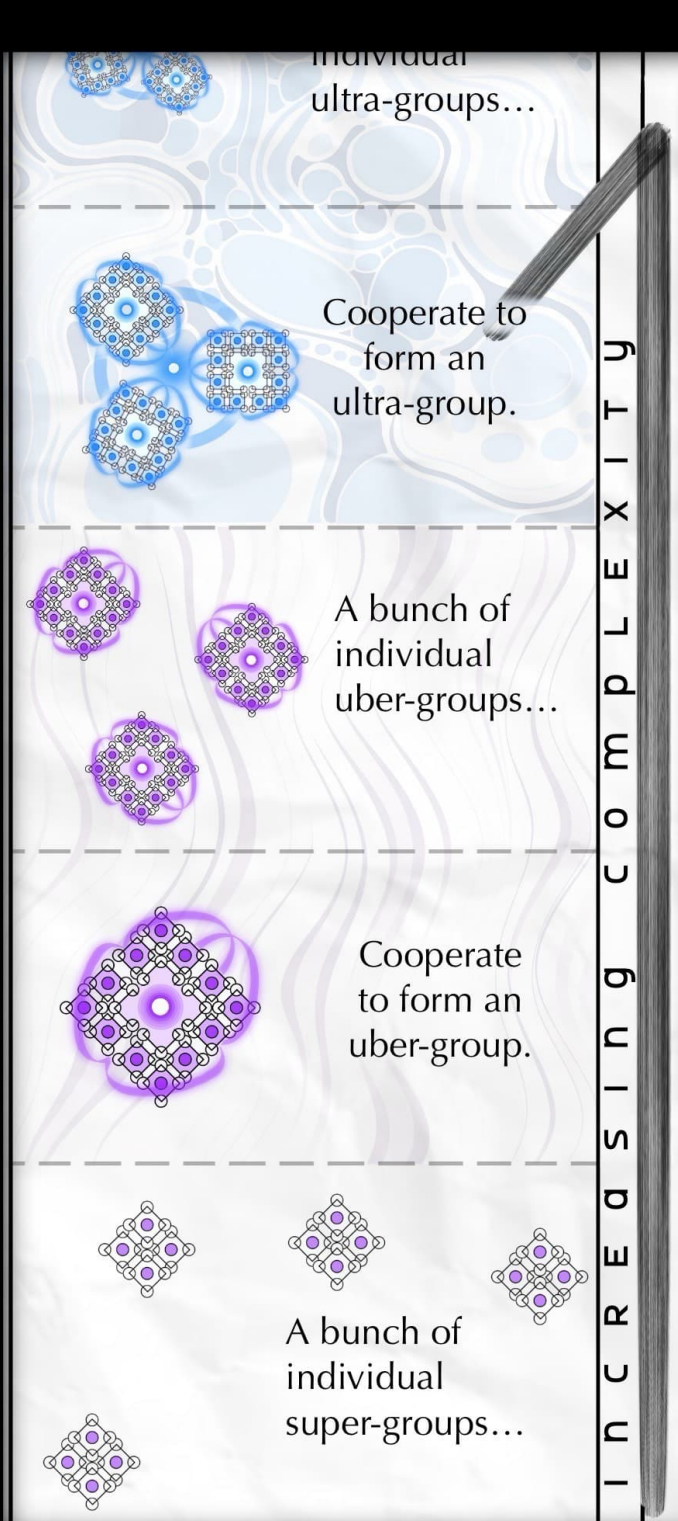


A bunch of individuals …

INCREASING COMPLEXITY

Evolutionary change happens all the time as organisms adapt, mutate, compete, and survive in response to their environments.

But **major evolutionary transitions are something else entirely: they represent a special class of evolutionary change** in which formerly independent units come together to form a new, higher-level individual. These aren't just changes *within* a level of biological organization (like one species adapting to its niche); they are changes *between* levels, where cooperation and integration give rise to new wholes. For example, when single-celled organisms united to form multicellular life, or when individual insects formed eusocial colonies, they didn't just adapt; they crossed a threshold in complexity. In such transitions, **the parts subordinate themselves to the collective**, internal competition is suppressed, and a new kind of organism emerges. These moments are rare but transformative, and they mark the evolutionary equivalent of revolution rather than reform.



This is a civilizational change, and we are living in the midst of this revolution, what cyberneticist Valentin Turchin called a **meta-system transition**: a shift where autonomous systems integrate into a higher-order whole. First there were molecules, then cells, then organisms, then societies. Each new stage absorbs the previous by organizing it into something more complex, more cooperative, and more conscious, rather than by erasing it. **But there's always resistance**. Each transition involves growing pains, inner tension, and a new balancing act between unity and differentiation.

"Each of us is part of one inconceivably large, unfurling fractal entity that constitutes everything."

Christopher Chase

Fractals are self-repeating patterns, structures that echo across scale. Zoom in or out, and the same shapes reappear. Clouds are fast mountains, neurons are constellations of galaxies, lungs are river deltas seen from above.

There's a reason mystics and sages have long said: **As above, so below.** This isn't metaphor. It's metaphysics. The universe has a structure that repeats itself across space and time, and if we want to understand where we are today, and what might come next, we need to trace the fractal through history.

Elisabet Sahtouris, an evolutionary biologist, sees **evolution not as a straight line but as a spiral**: **a recurring cycle of unity, tension, and higher-order unity**. First comes wholeness. Then comes individuation and conflict. Then comes negotiation, cooperation, and a new form of unity which is richer, deeper, more complex.

Think of the evolutionary arc mentioned before: individual organisms became tribes but what are individuals if not 'tribes' of different cells cooperating together? Every stage involves a period of fragmentation followed by the emergence of a greater whole.

That's the spiral of history. But it's also the sigmoid curve. **Jonas Salk**, best known as the virologist who developed the first successful polio vaccine, later turned his attention to broader questions about humanity's future. In the later stages of his life, Salk began to see biology not just as a medical or scientific field, but as a source of deep wisdom about the human condition.

Drawing from evolutionary theory and systems thinking, he proposed that **human civilization was undergoing a transformation analogous to a biological phase shift**. He popularized the concept of the **Sigmoid Curve: an S-shaped growth curve observed in many natural systems** to describe how living organisms, including societies, grow, plateau, and eventually transition into new phases. In his view, humanity had entered the steep, explosive growth portion of the curve during the Industrial Age, but was now approaching the plateau. This inflection point, he argued, was not a sign of failure or collapse, but an invitation to evolve: to consciously shift from extractive, competitive patterns to more cooperative and sustainable ones.

"The epochal change now taking place," he wrote, *"affects every aspect of human life—individual and institutional, emotional and cognitive, personal and technological. It calls for the resolution of imbalances and conflicts that have arisen in the course of preceding centuries and for the integration of divergent tendencies in human life."*

In Salk's framing, we are transitioning from what he calls Epoch A values to Epoch B values.

Epoch A is defined by expansion, extraction, domination. It values quantity over quality, competition over cooperation, control over adaptation. Its worldview is mechanistic, zero-sum, short-sighted. It reflects the Left Hemisphere's obsession with order, isolation, and linear progress.

Epoch B, by contrast, embraces limits. It values resilience, balance, and interdependence. It seeks dynamic equilibrium rather than relentless growth. It favors nonzero-sum dynamics, long-term vision, and the regeneration of life. It mirrors the Right Hemisphere's attunement to wholes, contexts, and living systems.

This transition isn't just material but cognitive, economic, social, moral, and spiritual.

This is a total shift, akin to the farming revolution in magnitude.

So there we have it.

The relevant context that will enable us to make sense of almost everything: the transition from the Right Hemisphere to the Left and our eventual transition back to the Right.

Whole to Part to Whole.

We are not simply moving forward. We are spiraling upward toward deeper cooperation and more conscious complexity.

But the outcome is not guaranteed. Every major transition comes with a choice: adapt or collapse. And that choice hinges on whether we can reweave the fragments into a coherent whole, whether we can rediscover context, and act from it.

Because the future, like the past, is fractal.

And the pattern is ours to continue—or to break.

Which brings us to an uncomfortable truth.
It's all well and good to hypothesise about the future but we also need to be honest about where we are in the present.
And **we are currently living in hell.**

Not because cities exist. Not because we use writing, or money, or have infrastructure. But because we've let one mode of consciousness, the LH-mode of being, run the entire show. **The emissary has usurped the master and, in so doing, turned the world entirely on its head**, building a civilization grounded in control, surveillance, standardization, competition, and disconnection.

So how did we get here? What precipitated this civilizational detour?

That's where we begin the next chapter. And to understand the first crack in the mirror, we must look at something so close to us, so foundational, that we barely even notice it anymore.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

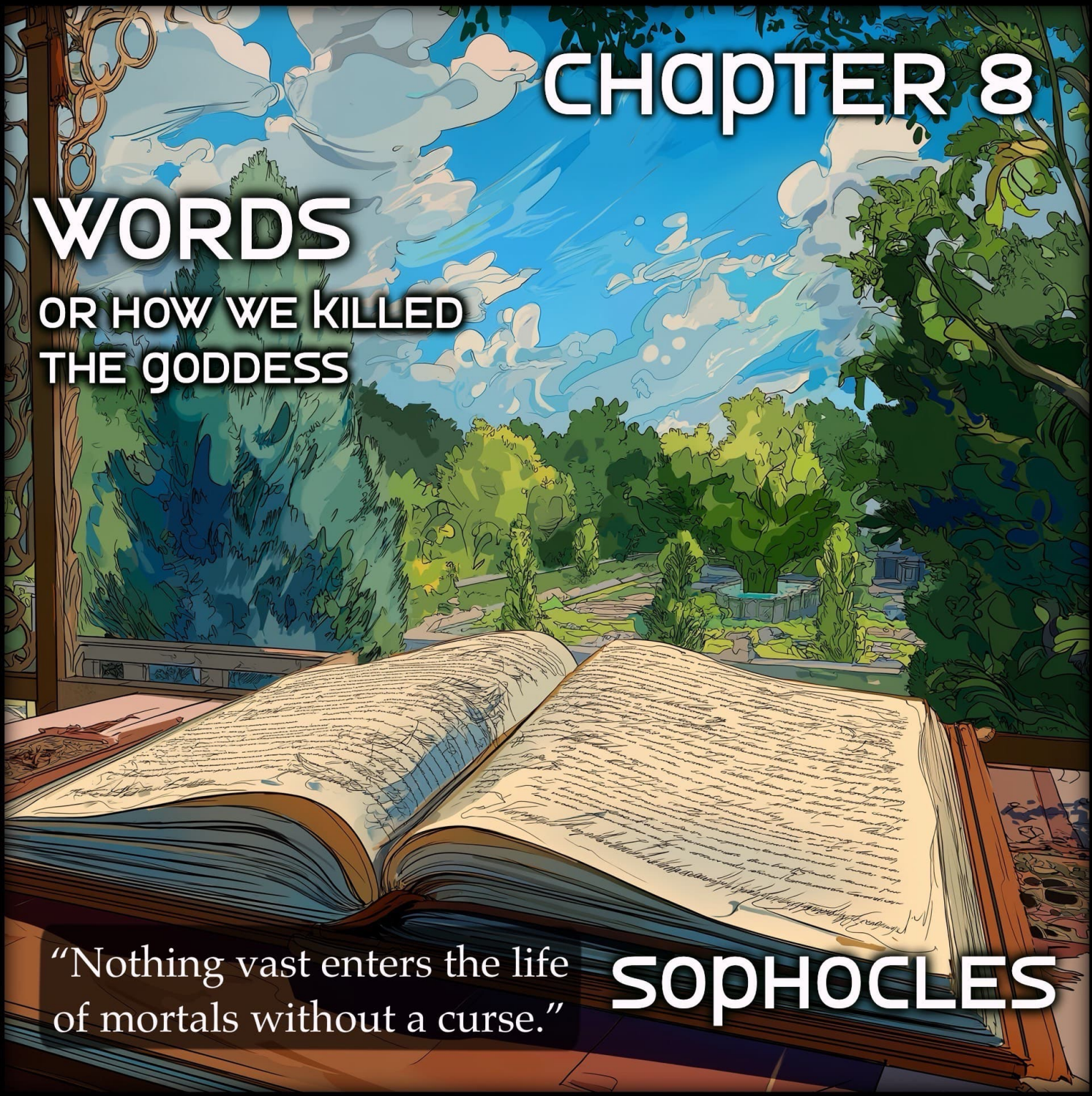
NDEs further this understanding that death isn't the end and that we shouldn't fear it.

QP is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? Moreover, this is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home. To the Whole.


CHAPTER 8
WORDS
OR HOW WE KILLED
THE GODDESS
"Nothing vast enters the life
of mortals without a curse."
SOPHOCLES

The Fall of Man

"As soon as we start putting our thoughts into words and sentences, everything gets distorted; language is just no damn good. I use it because I have to, but I don't put any trust in it. We never understand each other."
Marcel Duchamps

"I should take little comfort in a world without books, but reality is not to be found in them because it is not there whole."
Marguerite Yourcenar

Humanity exists in a fallen state.

We have fallen perceptually, not just morally, from the Right Hemisphere of the brain, whose phenomenological experience is loosely characterized by **undifferentiated Oneness**, into the Left Hemisphere, where we are endlessly concerned and anxious to do the "right" thing, use the "right" words, perform the "right" actions. We want **to label, dissect, and divide, making endless discriminations** even between phenomena that are fundamentally similar.

The biblical Fall of Man is, at root, a story about this shift into Left-Hemisphere dominance and it's ironic that it was written down at all, since it was language itself that occasioned the fall.

Language is not merely a neutral tool for representing experience; it fundamentally *alters* experience. It changes how we perceive the world, and therefore changes who we are at the most basic level.

As Professor of Cognitive Neuroscience Jeremy I. Skipper notes, "*[t]here is at least a 2,500-year history of mystics, philosophers, and psychologists who maintain that language interferes with and obscures our understanding*." He describes a recurring vision of a "utopia" where a language-free mind might finally glimpse undiluted reality.

Ancient traditions echo this insight:

Around 400 BCE, the Tao Te Ching opens with: "**The Tao** [meaning the 'ultimate reality'] **that can be spoken is not the eternal Tao**," and the Chinese philosopher Zhuang Zhou observed that the "Way has never known boundaries… But because of 'this,' there came to be boundaries." This means that words impose categories on the ultimate reality that conceal, rather than reveal, it.

The Greek sophist **Gorgias** was in complete agreement when he insisted that even if reality were graspable, it could never be communicated through language.

Indian monk and Buddhist philosopher **Nāgārjuna** noted that names are "empty," suggesting that language deceives us into believing in solid, independent realities that do not exist.

Plotinus, the Platonist, said the spoken word is only a poor imitation of reality.

The German Mystic **Meister Eckhart** warned that "*Whatever we say of God is not true, and what we do not say of Him is true.*"

Philosopher **Alfred North Whitehead** formalized this as the "*fallacy of misplaced concreteness*" — mistaking abstractions for reality itself.

Professor of Literature **Joseph Campbell** put it even more sharply: "*The Transcendent is Transcendent. It transcends all thinking and so we can't think about it. The best things can't be said and the second best are misunderstood. And that's because the second best are using the objects of time and space to refer to transcendence.*"

Occultist and Mystic **Helena Blavatsky** wrote, "*The whole essence of truth cannot be transmitted from mouth to ear. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the inner most depths of his divine intuitions.*"

Comedian **Eddie Griffin** put it more earthily: *"God didn't write no book. It's written in your essence; nobody ever had to tell you it's wrong to kill your mama, somehow you were born innately knowing it, which means you were born knowing right and wrong. So put the book down, it will f*ck you up.*"

Philosopher **Bryan Magee** simply said: "*Direct experience which is never adequately communicable in words is the only knowledge we ever fully have.*"

And Zen monk **Shunryū Suzuki** taught: "*The true source, ri, is beyond our thinking: it is pure and stainless. When you describe it, you put a limitation on it. That is, you stain the truth or put a mark on it.*"

Language, Skipper reminds us, **puts us into a linguistically altered state of consciousness that we are blind to** like fish unaware they swim in water. It imposes categorical boundaries on perception, cognition, and even the sense of self. It creates a stable but impoverished "reality," a distorted mirror we mistake for the real thing.

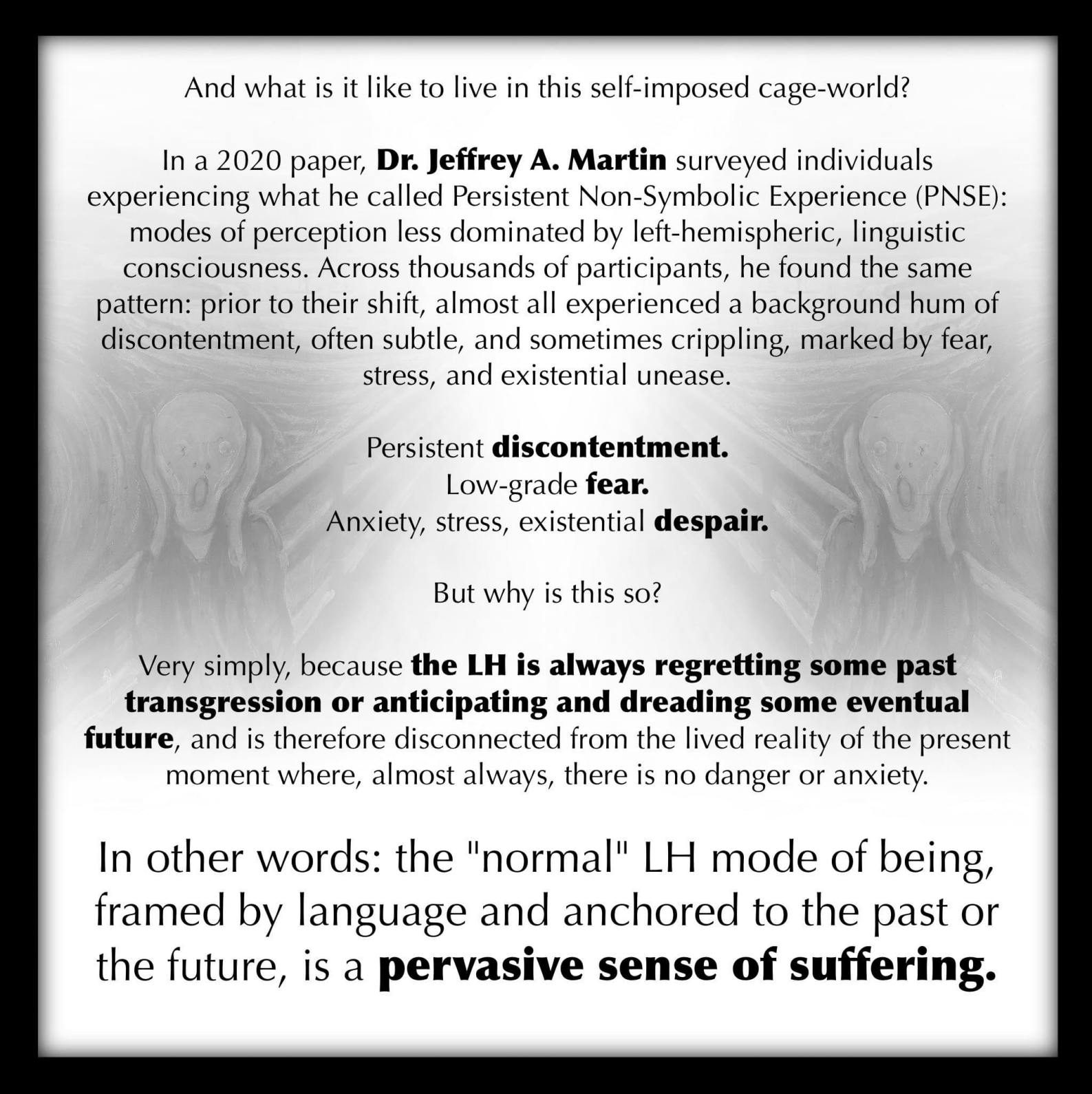
Once something has a name, we tend to stop seeing it as it is and begin to see it only as what we have labeled it. The word "tree" flattens the irreducible uniqueness of this one oak, swaying this particular way, in this wind. Our capacity to live in the present moment diminishes as everything becomes framed by the symbolic system we've absorbed since childhood.

This partitioning extends to our very sense of self. The linguistic labels "I," "me," and "mine" don't just describe a self but help constitute it. They anchor a narrative identity: a story about a subject that moves through time, from past to present to future. Without language's grip, that narrative might dissolve or blur, loosening the boundary between self and world. The mind might cease to segment reality into separate things and begin to experience it as a gestalt: more fluid, more interconnected, and more accurate to how things actually are.

In this sense, **language is both a map and a cage:** it allows us to navigate the world but also insulates us from its wild, immediate, and mysterious fullness.

And what is it like to live in this self-imposed cage-world?

In a 2020 paper, **Dr. Jeffrey A. Martin** surveyed individuals experiencing what he called Persistent Non-Symbolic Experience (PNSE): modes of perception less dominated by left-hemispheric, linguistic consciousness. Across thousands of participants, he found the same pattern: prior to their shift, almost all experienced a background hum of discontentment, often subtle, and sometimes crippling, marked by fear, stress, and existential unease.



Persistent **discontentment.**
Low-grade **fear.**
Anxiety, stress, existential **despair.**

But why is this so?

Very simply, because **the LH is always regretting some past transgression or anticipating and dreading some eventual future**, and is therefore disconnected from the lived reality of the present moment where, almost always, there is no danger or anxiety.

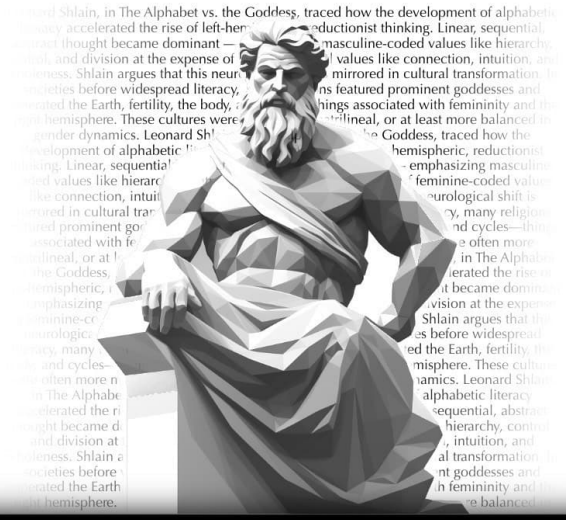
In other words: the "normal" LH mode of being, framed by language and anchored to the past or the future, is a **pervasive sense of suffering.**

Writing as the LH's Emissary

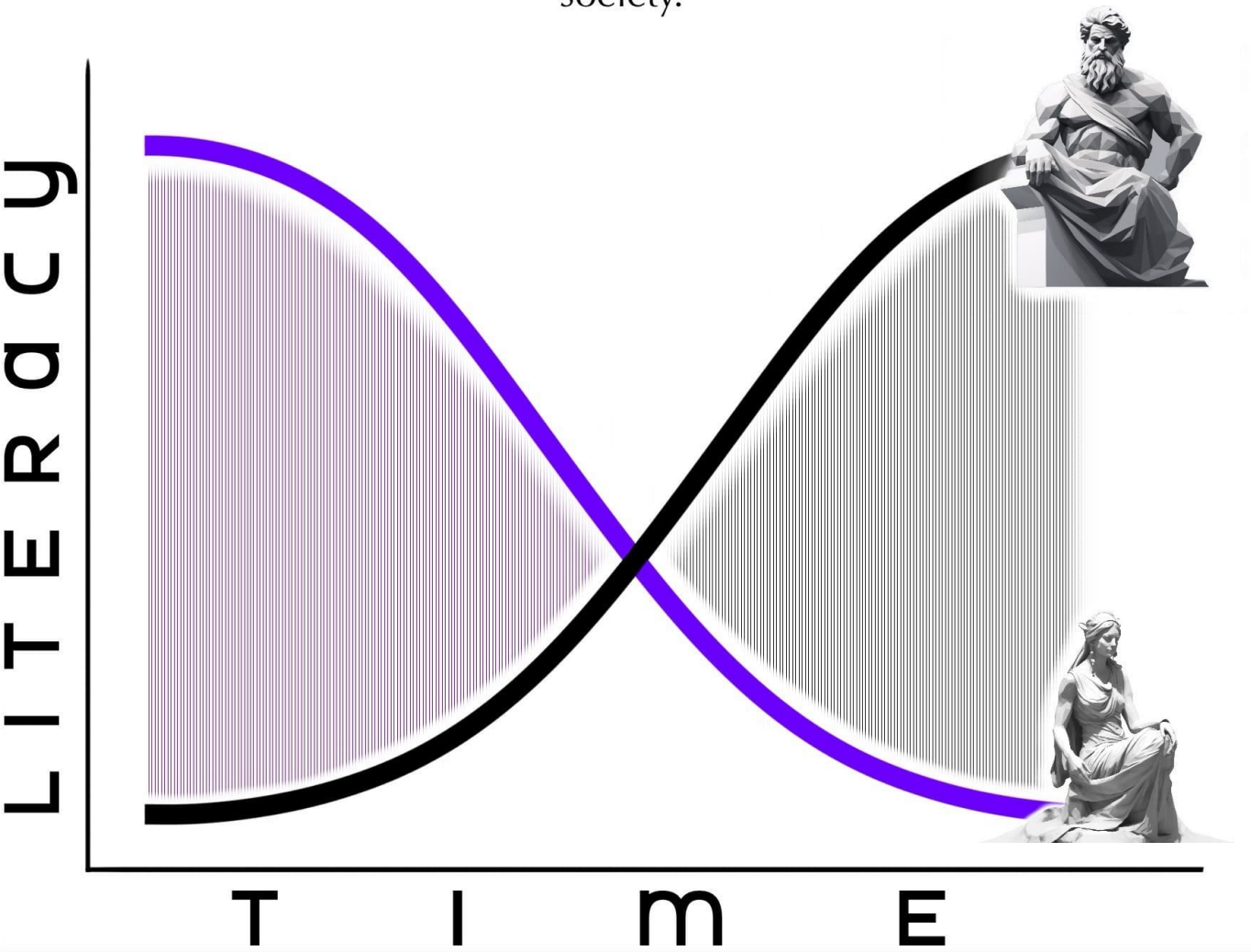
And while spoken language was the first rupture, writing turbocharged the fall.

Leonard Shlain, in *The Alphabet vs. the Goddess,* traced how the development of alphabetic literacy accelerated the rise of left-hemispheric, reductionist thinking. Linear, sequential, abstract thought became dominant emphasizing masculine-coded values like hierarchy, control, and division at the expense of feminine-coded values like connection, intuition, and wholeness.

Shlain argues that this neurological shift is mirrored in cultural transformation. **In societies before widespread literacy, many religions featured prominent goddesses and venerated the Earth, fertility, the body, and cycles**, things associated with femininity and the right hemisphere. These cultures were often more matrilineal, or at least more balanced in gender dynamics.



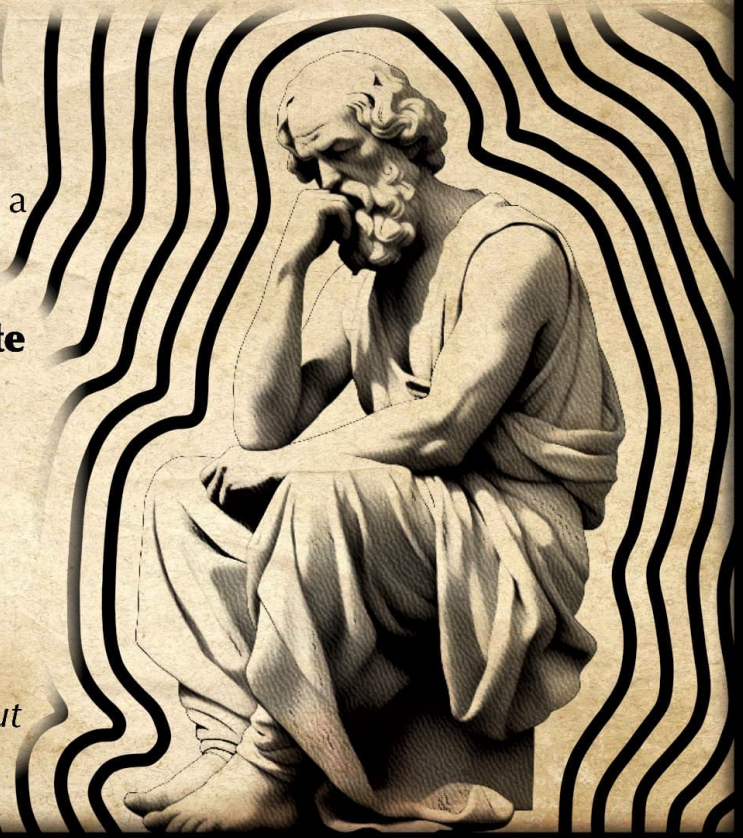
But as literacy spread, especially phonetic alphabetic literacy, Shlain traces a concurrent **decline in goddess worship** and a **rise in patriarchal, law-based, male-dominated religious structures**. Abstract monotheism, written scripture, and rule-bound moral codes edged out cultures that emphasized harmony with nature and flow. These shifts reflected deep changes in how people perceived the world and organized society.



Writing altered the very structure of thought. As Shlain showed, it pulled attention towards abstraction, hierarchy, and separation and, even in the early days of literacy, some sensed this danger

Socrates, for one, was deeply suspicious of the written word. Long before neuroscience, he intuited what Shlain would argue thousands of years later: that **writing is not just a tool but a force that reshapes the mind—and not always for the better.**

It's easy to forget, ironically, that Socrates never wrote anything down. Everything we know about him comes from the writings of his student Plato, who had a habit of turning his teacher into a kind of mythic figure. But when Socrates appears in Plato's Phaedrus, he makes it very clear: writing is not a neutral tool. It is a poison disguised as a remedy.



In that dialogue, he tells a myth about the Egyptian god Thoth, who invents writing and proudly presents it to King Thamus as a gift to improve memory and wisdom. But Thamus isn't impressed. He says that writing will do the opposite: **it will create forgetfulness in the souls of those who use it, because they will no longer exercise their memory.** They will rely on external marks instead of internal understanding. Worse still, it will give people the appearance of wisdom without the substance. *"They will be hearers of many things,"* Thamus says, *"but they will have learned nothing."*

In short, **writing separates words from their living context**. It freezes speech, embalms thought, and severs the learner from the teacher. Socrates prized dialectic, the back-and-forth of dialogue, because it was dynamic, responsive, alive. Writing was static, dead, and incapable of defending itself or adapting to misunderstanding. And in a very real sense, he was right: no one can argue with a book. Once it's printed, it just sits there, pretending to be the truth. (And for those wondering; Yes, I'm painfully aware of the irony in having to write what I just wrote in a book.)

To write something down is to take it out of your head and trap it on the page. That's not always a bad thing; it's how we've built libraries, preserved ideas, and passed down knowledge across centuries. But something subtle shifts when thought is made visible and external. You don't have to remember things anymore. You don't have to rely on communal oral tradition. You don't have to know the thing, you just have to know where to look it up.

In oral cultures, memory is embedded in ritual, story, rhythm, and place, rather than some isolated faculty. Knowledge lives in people; it's relational, and most importantly, *alive*. You can't say the same about knowledge in literate cultures: knowledge is stored outside of the daily lived rhythms, outside of the body on paper, in books, in databases and digitally. The mind thus becomes a filing cabinet and people mere nodes in a network they don't understand. This shift changes consciousness itself. Thought becomes more linear, more abstract, more rigid, more fragile and subject to external shocks. **Language, already one step removed from the world, gets flattened even further when pressed into ink.**

Once something is written down, it carries a peculiar kind of power. It becomes difficult to question, easy to quote, and liable to be mistaken for the final word since it's right there in black and white. You can underline it, circle it, *italicize* it, **bolden** it, cite it, footnote[1] it, canonize it, build entire institutions around it, chant it, spell it, worship it.

Writing grants authority, not because it's always true, but because it looks finished. Oral speech is messy, adaptable, tied to time and place but writing endures because it can be abstracted out of its particular environment and transplanted, however messily and imperfectly, onto another context. It can be copied, printed, distributed, revered, and fixed in place, which is precisely how scripture becomes sacred, how law becomes rigid, how bureaucracy metastasizes.

The LH with its love of fixed categories and control, thrives in this environment. It prefers written instructions to intuitive action, fixed doctrine to living wisdom but the danger is that we begin to confuse the representation with the reality and we treat the text as more real than the world it describes. And so the map replaces the territory, the manual replaces the master, and the soul of the world slowly solidifies into a brittle sheet.,

1. Made you read this!

This linguistic dominance, both spoken and written, has left scars across civilization: a fall into abstraction, a loss of holistic perception, a hyper-emphasis on manipulation over communion, and a persistent, barely-acknowledged suffering embedded into the foundations of everyday life.

This fallen mode, this anxiety-riddled, hyper-rational, endlessly parsing, linguistically-mediated consciousness, is so pervasive that it has become invisible to those living within it. It is simply taken for "reality," and "how the world is," and those who experience even fleeting glimpses beyond it are often treated with suspicion, ridicule, or pity.

But as we will see in Part 3, these "nutters" are closer to the truth than the so-called "realists" could ever imagine.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire form.

NDEs further this understanding that death isn't the end and that we shouldn't fear it.

QI is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? Maneras. This is unlikely to be your first time on earth.

LHDs try to communicate with us about our true origins.

In order to be able to go back home. To the Whole.

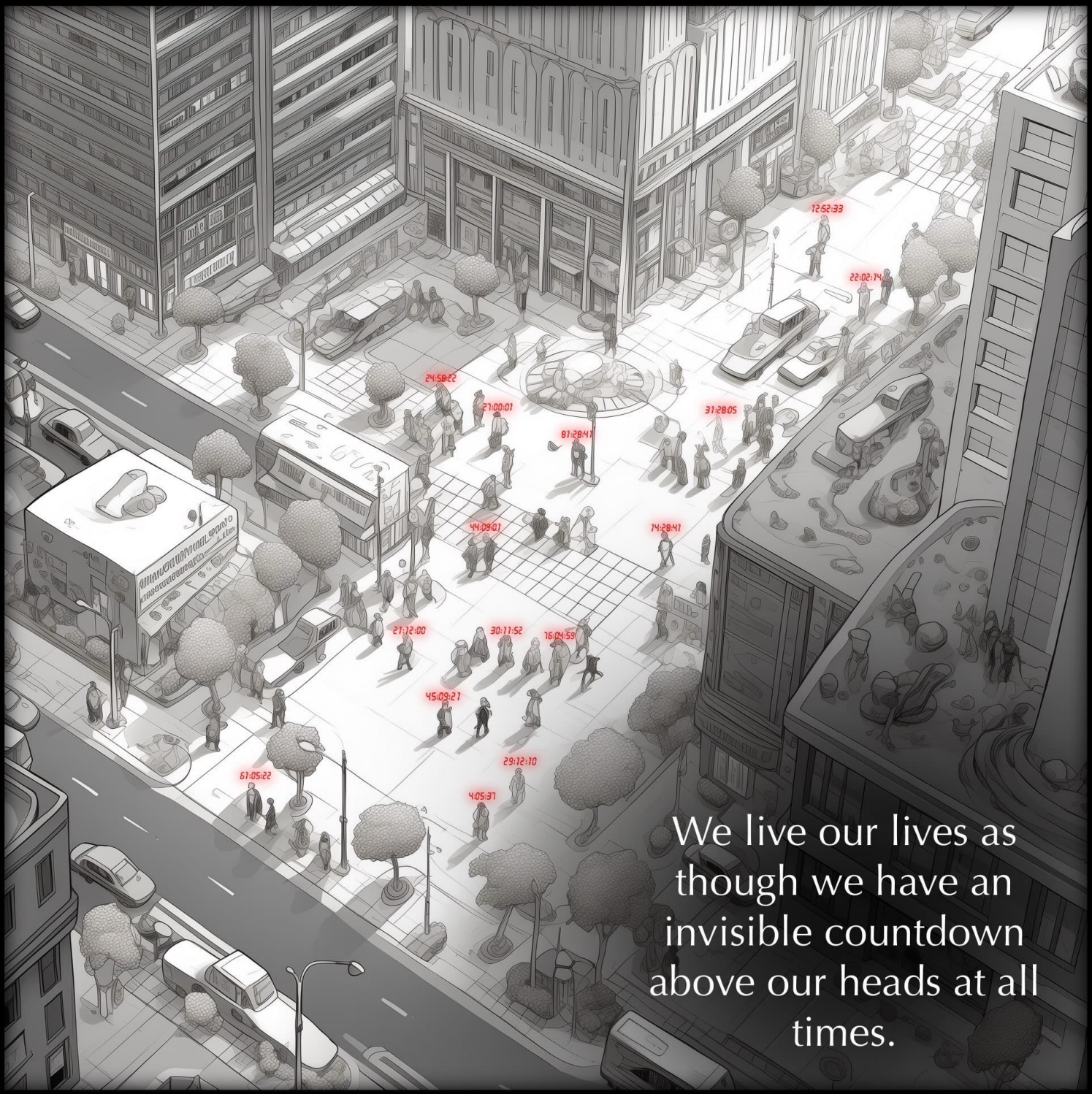
CHAPTER 9
TIME
OR HOW WE
INVENTED MONDAYS
"Nature does not hurry yet
everything is accomplished"
Lao Tzu

In cities across the industrialized world, time is pressure. Time is currency. It's a container into which tasks must be crammed, tinkered with, endlessly optimized for specific outcomes, usually financial.

You're supposed to **spend time wisely**, invest it, save it, extract value from every second.

And **God forbid you waste it**. If you do, you're meant to feel guilty for resting, ashamed for not hustling, repentant for not always striving to squeeze more and more value out of every passing moment. Lateness is treated as a moral failing because you're squandering other people's time, denying them *their* sacred chance at extracting maximum utility from their fleeting hours.

The very air in such environments is thick with **temporal anxiety**, as if everyone is counting down the seconds of their own existence in a sand-dripping daze, eyes darting constantly to the clock, caught in a loop of urgency that spirals toward infinity.


12:52:33
22:02:14
24:58:22
27:00:01
31:28:05
81:28:47
44:08:01
74:28:41
27:12:00
30:11:52
76:04:53
45:09:27
29:12:10
61:05:22
405:37
We live our lives as though we have an invisible countdown above our heads at all times.

Elsewhere—whether on a tropical island or within certain indigenous cultures, spiritual traditions, or even childhood memories—time feels different.

Time is not something that's running out but something you are immersed in, not a line you march down, always rushing forward, but more like an ocean you float in. **The moment matters, not because it leads somewhere, but because it *is* somewhere**.

This chapter is about that difference—
about how the experience of time has been:

split,
abstracted, and
weaponized

by the modern, LH-dominant worldview in order to:

cajole,
spellbind,
threaten
and worry

the masses into systems that are not of their choosing and not in their interest.

I Actually Don't Remember

Time as we experience it in modern cities didn't always exist. **There was a time before time or, at least, before it was measured.**

Pre-civilizational humans marked the passage of days by the rising and setting sun, the waxing and waning moon, the changing of seasons. Time was embedded in nature; it was a rhythm you were part of. You gathered where the berries bloomed, you hunted when the animals moved, you slowed down when the winter came. Time was cyclical, embodied, and communal.

Anthropologist James Suzman went to live with the Ju/'hoansi bushmen of southern Africa, wanting to listen to their own story and capture it in their own words. "*Actually, we don't have any [history]*," they would say.

"**They just didn't care about the past,**" Suzman explained, "**and they didn't think a great deal about the future either**. *Life was incredibly present-focused. It was a very different way of engaging with the world, and incredibly refreshing. In terms of how they described history, there was yesterday, the day before yesterday, long ago, and then there were first times, which was this kind of mythological space where animals were people and people were animals. There just really wasn't this kind of obsession with time.*"

"For the Ju/'hoansi, **they almost viewed time in this fourth-dimensional space, as if it was something people existed in, rather than through**. *And the world just didn't really change a great deal. Sometimes I'd be talking with a group of old men and women, and I'd ask who was older than the other. They'd say, "I actually don't remember." They just didn't really care. There was this extraordinary disengagement with time,"* said Suzman.

And wherever we look at the anthropological record, we see similar statements made by hunter gatherers; they simply didn't care about time in the same way that we are now obsessed with it.

The Invention of Mondays

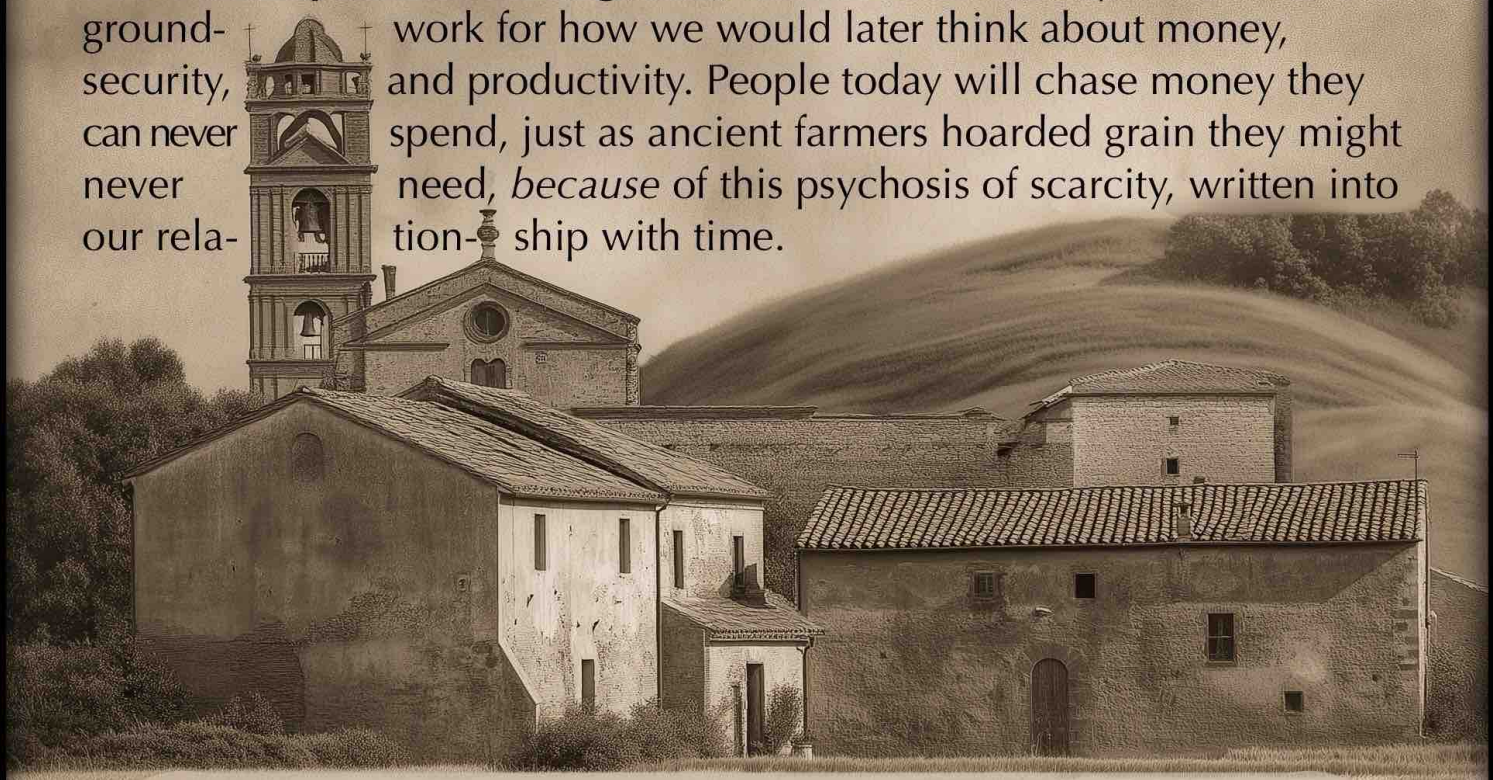
But all of that began to change around 12,000 years ago when we stopped *dancing* with the seasons and started trying to *control* them.

Farming fundamentally altered the human relationship to time. A forager could afford to live a timeless existence but a farmer had to struggle *against* time.

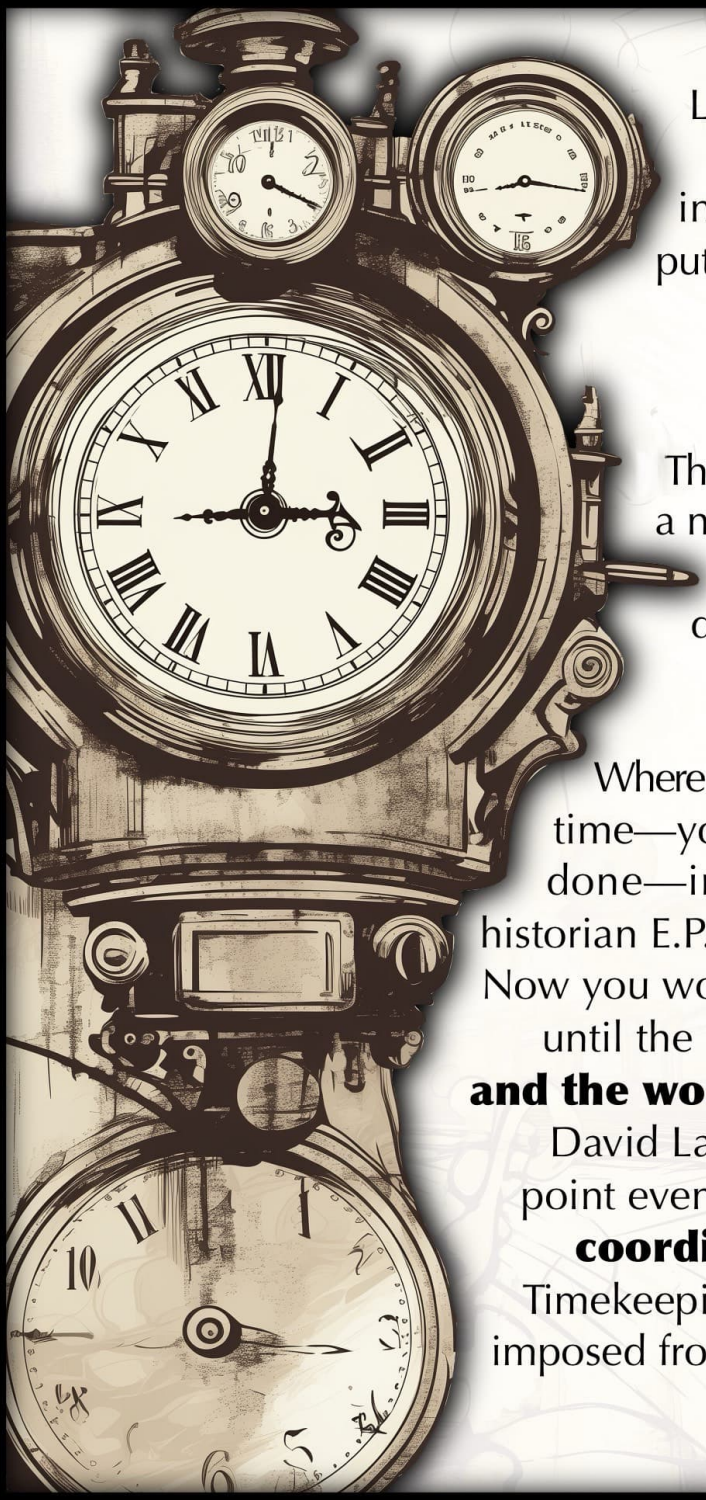
As soon as people were drawn into agriculture, they became locked into dependence on a few high-yield crops grains, mostly that were incredibly vulnerable to changes in weather, pests, and disease. A farmer's life became an unending attempt to simulate ideal growing conditions: irrigating when rains failed, clearing bugs, fighting weeds. It was a constant battle against nature's unpredictability. And if you lost that battle? You risked famine, disaster, and death.

Jared Diamond famously called agriculture humanity's worst mistake and that's because this new activity, while promising a larger yield of crop thereby creating the fabled land of plenty, paradoxically bred a new psychological framework: **scarcity**.

To survive, you had to plan ahead, hoard, stockpile and you could never have enough grain in the storehouse. **Surplus was worshipped out of necessity rather than greed,** a mindset of scarcity which laid the ground- work for how we would later think about money, security, and productivity. People today will chase money they can never spend, just as ancient farmers hoarded grain they might never need, *because* of this psychosis of scarcity, written into our rela- tion- ship with time.



With farming came the **calendar,** a way to track planting and harvest cycles. But it wasn't until the rise of monasteries in medieval Europe that the clock was born as monastic life required precise routines: prayer at certain hours, meals at others. Bells began to ring at regular intervals to organize the day. **And so time, slowly but surely, became structured.**



Later, as commerce and cities grew, this time-structure was secularized and industrialized. Historian Lewis Mumford put it bluntly: **"The clock, not the steam engine, is the key-machine of the modern industrial age**."

The clock didn't just tell the time; it created a new kind of time. One that was no longer embedded in the cycles of the Earth but detached from them. One that could be measured, bought, sold, and used.

Where pre-industrial life was based on task-oriented time—you did something when it needed to be done—industrial capitalism introduced what historian E.P. Thompson called "**time-discipline**." Now you worked not until a job was complete, but until the bell rang. **Time became the master, and the worker its obedient subject**. Historian David Landes, in *Revolution in Time*, makes the point even sharper: **clocks weren't just about coordination—they were about control**. Timekeeping became a form of social regulation, imposed from above, used to standardize behavior and maximize output.

And perhaps the most profound shift of all? We stopped living in time and started using time. We began to treat it as a commodity—something to be spent, saved, wasted, or invested. **The rhythms of the cosmos gave way to the relentless tick of the clock**.

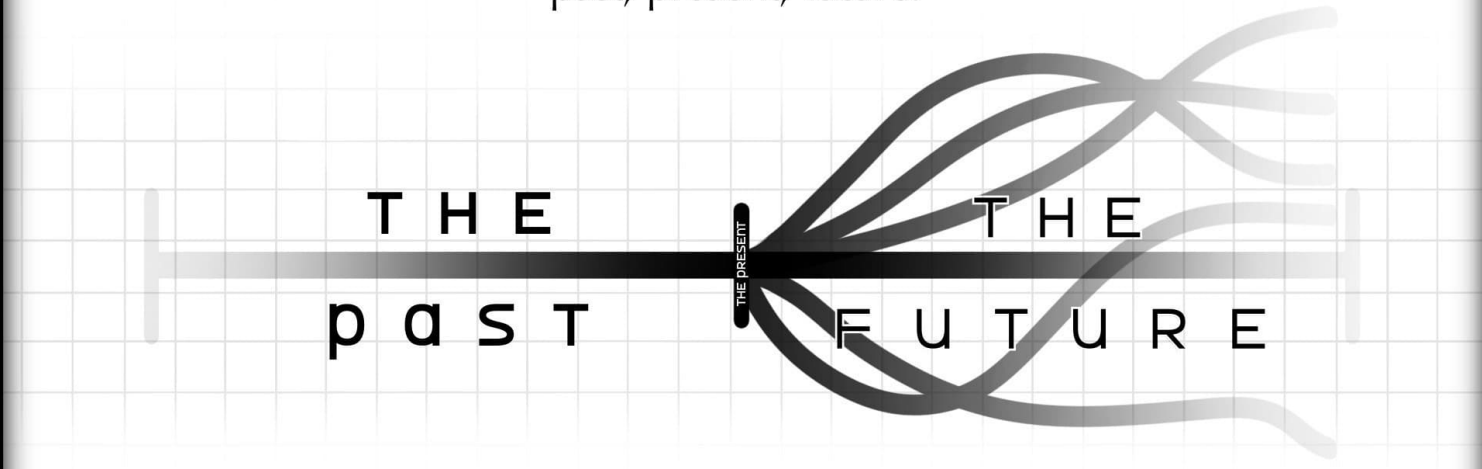
Nowhere is this more obvious than in the modern working week. The very idea of Monday—dreaded, groaned at, memed about—is a byproduct of this industrial time-regime. The "Monday blues" are not natural. They are a spiritual nausea in response to a mechanized existence, our bodies rejecting the regimentation that our minds have come to accept as normal.

This kind of time is not neutral as it creates stress, urgency, guilt, training us to feel we are always behind. It punishes rest and rewards overwork. It splits us from nature, from each other, and even from ourselves. **It is the pulse of the machine, and we are expected to sync our lives to its monotonous beat**.

Time and the Left Hemisphere

And this obsession with **measured time** is no coincidence. It's the natural outgrowth of the left hemisphere's approach to reality.

The left hemisphere sees the world in terms of order, precision, and utility and values what can be quantified, compared, and controlled. It doesn't like ambiguity. It doesn't trust what it can't measure. So it slices time into units, counts those units, and constructs a model of time as a straight line: past, present, future.



In this model, the present is only a narrow slice—an almost irrelevant vanishing point between where you've been and where you're going. You're always just behind or just ahead since everything is turned into a race, a competition, with everyone and everything judged on how quickly it can complete its given task. **The present is just a stepping stone on the path to productivity.**

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

money Chapter 10

or how violence birthed coins

"Tryin' to make ends meet, you're a slave to money then you die."

THE VERVE

The Game of Life

You are forced to play a game you didn't choose and that you can't opt out of.

From the moment you're born, the scoreboard is already running. You don't get to ask if you want to play. You don't get to negotiate the rules. You just arrive and are told, in no uncertain terms, that **your value as a human being is determined by how many invisible tokens you can accumulate.**

We call these tokens "money."

Want a house? Tokens. Want to eat? Tokens. Want love, security, prestige, a moments rest, dignity, acknowledgment? Tokens, tokens, tokens!

Rank	Score	Name
1st	$100	Elon
2nd	$95	Jeff
3rd	$92	Bill
4th	$15	Sam
5th	$11	Toby
6th	$7	Andy
7th	$2	Greg

So what do you do? You get good at the game. Even if you hate it. Even if it feels fake, soul-draining, or absurd. You get good at it because the alternative is to suffer, be excluded, or fall through the cracks. And that's **the dark genius of the system: it ties its existence to your very survival.**

When your basic needs (food, shelter, meaning, dignity) are locked behind a paywall, and **you can only access these essentials by participating in the money system**, then you no longer relate to people as people but, rather, as **obstacles or assets**; you stop seeing friends as fellow travelers and you start seeing them as transactions.

This is inhuman. We forget what it's like to give, to trust, or to belong without calculating what's in it for ourselves and, unfortunately, what remains is a culture of performance and strategic behavior where every smile has a price tag and every gesture is weighed in a cost-benefit analysis. Even friendship starts to feel like networking.

Most people know something is wrong. They feel it in their gut. They see the obscene wealth of billionaires. They see their parents burn out in meaningless jobs. They know deep down that no human being should be worth 3,000 times more than another.

But what do they say? *"What can you do, eh? That's just the way things are!"*

Sigh.

"Ignorance of money becomes epidemic immorality."
Argentarius

So **this is why the we need to pay attention to the economy and money.** It's because it **shapes what people do with their lives since it shapes what they pay attention to**. And it does so by setting parameters on reality itself, what even counts as 'real' to begin with.

"Money is the center of the economy; if you don't understand where it comes from, who creates it, and when it gets created, then how can you understand the entire economy?"
Ben Dyson

If you want to understand why people do what they do, you need to understand the economic rules they're playing under.

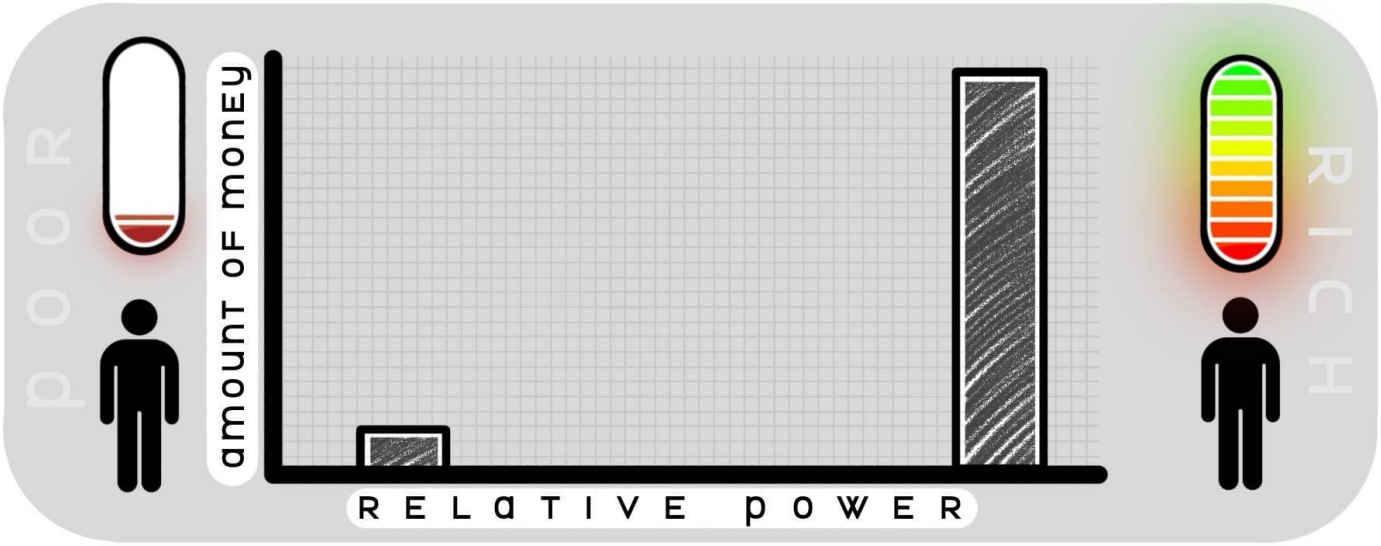
And who determines those rules?
Those who control the creation and flow of money.

If money is what people follow, because everything worth wanting in life unfortunately sits behind a paywall, then whoever creates it sets the compass for civilization.

Please don't misunderstand what I'm saying here. I'm aware that money "*can't buy me love*," as the Beatles sang and that the most valuable things in life, amongst them love, abundance, relationships, and the sacred, cannot be bought. However, in order to live under a roof, eat good food, find a spouse who's willing to settle down with you, drive a car, or entertain friends, at least within the confines of this society, then you need to have money.

And how does the creation of money dictate what people do in life?

I WANNA HOLD YOUR HAND!
CANT BUY ME LOVE!
I THINK ALL OUR SOCIETIES ARE RUN BY INSANE PEOPLE FOR INSANE OBJECTIVES. I THINK THEY'RE ALL INSANE, AND I'M LIABLE TO BE PUT AWAY AS INSANE FOR EXPRESSING THAT; THAT'S WHAT'S INSANE ABOUT IT.



Let's say that one "unit" of money is equivalent to one "unit" of attention. Roughly speaking, **the more money you control, the more attentions you can direct, and the more people you can command.**

So if someone has 500 million units of money, they can direct the actions of thousands. They can fund wars, tilt elections, crush competition, buy silence.

Meanwhile, the person with 1 unit has zero ability to achieve anything at all simply because he has nothing that people need in a system that only recognizes value in terms of exchange.

In a system that runs on money, **your worth is measured by your ability to participate in transactions:** if you have nothing to trade (no capital, no labor, no status, no land) you become invisible. Your needs don't matter and you're excluded from the game because you lack tokens, rather than creativity or ideas.

Money, in this way, becomes a proxy for attention, influence, and ultimately survival. It decides whose time is valued, whose work is rewarded, and whose lives are deemed expendable.

That's the real game.
Not democracy. Not freedom. Not meritocracy.
Money.

Those who create money control behavior by determining what gets rewarded, thereby shaping what people must do to survive, succeed, or matter in the system.

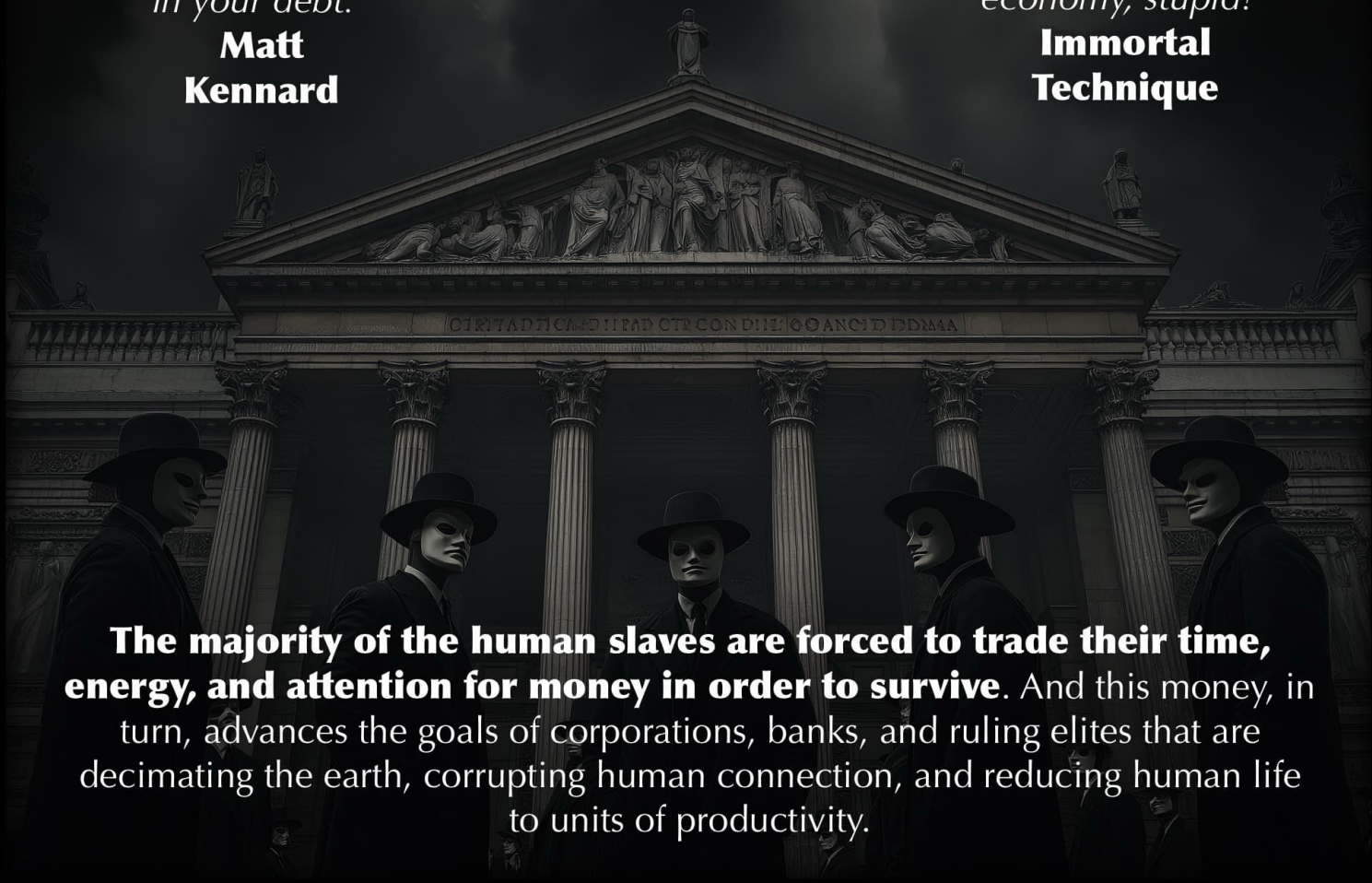
We clearly need new incentives, new rules which would enable people to decide how to pay attention on their own but, unfortunately, we're still on the train that's incentivizing our behaviour while it's speeding towards a cliff. And we have to rebuild the tracks *while we're still on board the moving train!*

And it all begins with understanding the game, not to play it better, but to change it altogether.

"We're living under conditions where money is not understood, where it is not seen for the fiction, and the useful fiction, for which it is."
Alan Watts

"In a world based on the exchange of goods and services, the most effective way of controlling people – or nations – is to put them in your debt."
Matt Kennard

"And they might even have a Black president, but he's useless, 'Cause he does not control the economy, stupid!"
Immortal Technique



The majority of the human slaves are forced to trade their time, energy, and attention for money in order to survive. And this money, in turn, advances the goals of corporations, banks, and ruling elites that are decimating the earth, corrupting human connection, and reducing human life to units of productivity.

Ask yourself this question:
If money were no object and you could pursue your passion freely, would you be doing what you're doing right now?
If your answer is "no," then you're being controlled. Full stop.

And most people would say no.
That's what's so bleak.

We do work we don't care about, for companies we don't believe in, under systems we don't understand *just to survive*.
And the tragedy is compounded by the fact that, even when people want to think critically, they don't have the time or mental bandwidth to do so as they're too tired, burnt out, or afraid to stop running on the infinite treadmill of their lives.

And now, just as we've reached peak alienation, here comes AI: an "intelligent" machine that threatens to make most human labor obsolete, but not in a liberating way. It's being rolled out by billionaires and tech monopolies who will use it to automate profits and entrench power, not to free people from drudgery.

We are in a full-spectrum economic trap - but how did it ever get this way?

How did we get to this stage in history where we've been hijacked by corporate and financial interests and where the majority of people despise their jobs and society?

WHAT IS MONEY?

"The reason money is so elusive to our understanding is that it is still sacred, still a magical object on which we rely for our entrance into immortality… money is obscure to analysis because it is still a living myth, a religion."

Ernest Becker

"It seems as if you own something, as if money is something that you can 'have'. That illusion is sustained by the day-to-day expectation that if there is something you want, you can hand over your money to a shop and be given that thing in exchange. But never forget that what you handed over was someone else's promise to pay you. Their promise is now to pay the shopkeeper. What you passed on was someone's debt to you."

Jon Freeman

"A unit of currency was a promise to pay the owner at a later date, and most likely in a different location, an agreed-upon weight of gold."

Leonard Shlain

When a friend asks you for a favour, and you help them, they're now in your 'debt' because of your help.

Between the two of you, you have (informally) created a 'token' that states that they owe you something of roughly equivalent value which you can 'redeem' at some point in the future. Maybe you need to move some furniture, so you remember the 'token', call up your friend for help, and they help to move the furniture faster than you would have otherwise done alone.

That's the 'essence' of money, the promise to pay back debt, no matter what specific form the money takes.

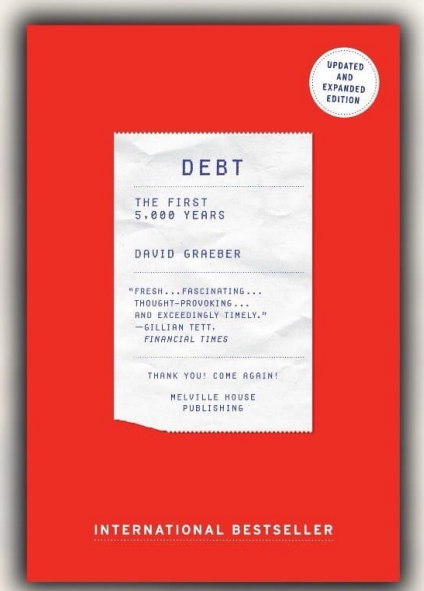
Historically, when societies were small, we didn't need tokens. We had memory, trust, and relationships to remember and enforce these promises. You help your neighbor and your neighbor helps you. We know that **small-scale societies rely on the gift economy**, which is mediated by the RH meaning that informal, relational, local exchange which is attuned to personal context is the order of the day.

But as populations grew and cities emerged, thanks to the agricultural revolution, we lost the ability to remember who owes what to whom, and so **we outsourced memory to actual, physical tokens**; coinage, ledgers, eventually banks. Whereas before debts were personalised and relational between *particular* individuals, money enables debts to become fungible, meaning that anyone can give me something in exchange for money.

Instead of remembering hundreds of transactions with different individuals, you simply allow coins or paper money to circulate that represent these informal debts that we all owe to one another. You don't need to remember who owes you something; just count your money and that's how much you are owed!

A pretty cool solution to the problem of figuring out who owes who what, right? Sure, but: why do some people have so many more of these 'tokens' than other people? And why is it that some people are dying, through no fault of their own, because they're not able to acquire these tokens? And how come we're replaced the **gifting economy** (based on personal relations and intrinsic wealth) with the **trade economy** (based on impersonal relations and representative wealth)?

Anthropologist **David Graeber,** in *Debt: The First 5,000 Years*, shows that **money was formalized through violence and war, that slavery and debt are deeply linked, and that markets were imposed on populations by warring states**.



Contrary to the orthodox story, money didn't evolve to solve the 'double-coincidence-of-wants' story that's peddled in most economic textbooks. The basic theory is that money developed in order to solve the problem of barter: if you have two chickens and I have a cow, how are we going to trade? I know! Let's invent money!

This is false.

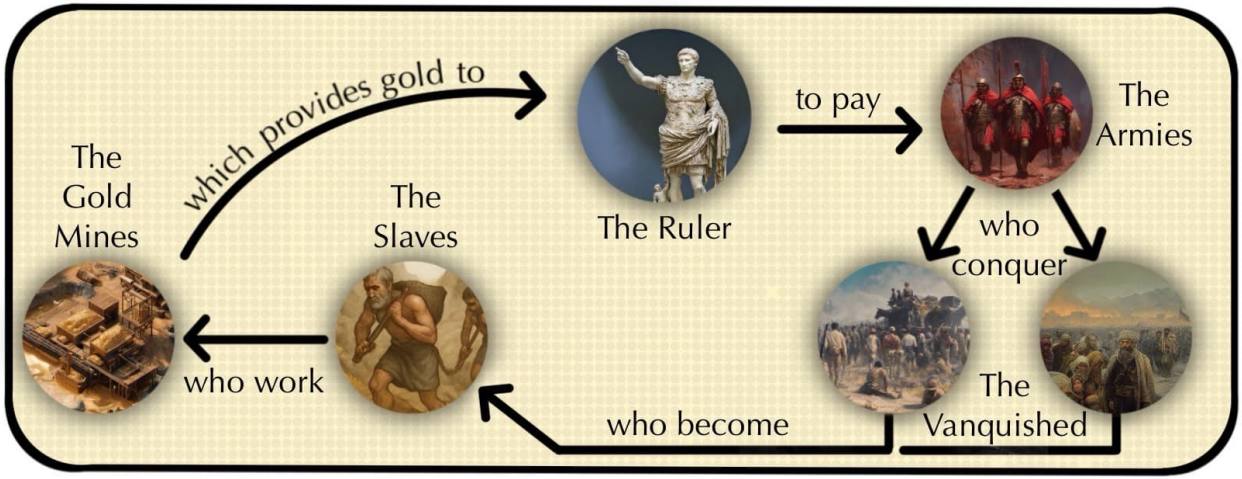
Instead, pre-modern human societies operated through credit systems: networks of IOUs, trust, and obligation. People didn't *trade* things with anonymous others but, rather, extended and repaid *favors* and gave *gifts* to people whom they considered friends and family. Barter and trade was rare, usually occurring between strangers or in times of societal breakdown.

Coinage, the first money, didn't emerge naturally in order to facilitate "peaceful" barter* but emerged in empires and war economies as rulers sought to subjugate and tax conquered peoples.

*'Peaceful barter' is an oxymoron; barter is a scheming attempt to get the most out of a stranger, so it's not peaceful by definition.

How did this occur?

When rulers sought to conquer another city-state, they needed to pay their soldiers. Mercenaries wouldn't accept promises or credit as they required something portable and universally accepted; so **the state minted coins, often stamped with the king's image, and paid the soldiers with them**. Soldiers then used these coins to buy food and goods in local villages. To ensure widespread acceptance of the currency, the state imposed taxes but only payable in coin, forcing citizens to accept the coins or face punishment.



And where did these conquering armies manage to find all these precious metals to begin with? The armies simultaneously conquered other polities and enslaved the vanquished, putting them to use mining all these metals in order to pay the soldiers to go and conquer other lands. Graeber called this the **military-coinage-slavery complex**, because these three streams all coalesced at roughly the same time to give birth to each other.

In other words: **markets didn't adopt coinage but were compelled to use it by centralized power. Money and markets weren't born out of convenience but out of taxation, conquest, and control.**

When empires expanded through military conquest, they dismantled local economies and subsistence systems: in other words, economies governed by the logic of the RH. To fund the army's continued expansion, these new subjects were taxed by the conquerors, often in unfamiliar forms, like coinage and, in order to get this coinage, **peasants were forced into markets they had never needed before**. They had to sell their labor, their possessions, or go into debt.

As people struggled to meet tax obligations or simply survive in these newly disrupted economies, they turned to creditors, wealthy elites protected by the state sometimes acting directly on its behalf. Debts mounted, especially during bad harvests, wars, or plagues and when they ran out of things to sell, **people were left with only one kind of collateral: themselves and their families.**

In many ancient societies (Sumer, Babylon, Greece, Rome) failure to repay a debt meant enslavement. You, your spouse, or your children could be taken as **debt** led to bondage and human beings became standardized units of value.

But let's not forget: those now called 'slaves' had already been violently uprooted from their cultures. Their communities and lifeways were destroyed. The debt they owed was imposed by force, not freely entered into; yet, **unable to see the injustice of their condition, many accepted it.** They didn't argue or rebel—because they didn't know they could.

What happened was a bit like if someone were to break into your own home, demand you cook him dinner for free, and then punish you when they find out that you don't have the ingredients to cook the food that they want! **It's a complete inversion of the moral order**.

Unfortunately, because this system had become normalized, **most people were blind to this very dynamic as debt wasn't just economic—it became moral.** To owe was to be guilty. To default was to be shamed. And, over time, entire classes of people were trapped in cycles of borrowing and repayment, kept in permanent servitude.

All of this reveals a fundamental truth: **markets and trading aren't natural**.

If you leave people alone, they don't spontaneously invent trade with strangers using abstract tokens. They *gift*. They *share*. They build *relationships*. Trade, as we know it, is how you deal with people you don't trust and people you want to take advantage of.

It wasn't individuals who created markets: it was states. **States imposed impersonal markets through systems of money, law, taxation, and violence, which weren't designed for the benefit of ordinary people but for the interests of empire and expansion**.

And this is still the case today.

So next time you're standing in line at the supermarket, handing over money at the checkout, remember: the violence that birthed this system hasn't gone away. It's just been buried beneath layers of normalization but it's still there, embedded in every transaction you make.

Over time, the original violence that gave rise to money faded from memory and people began to accept the need for money as a natural fact of life, rather than the product of conquest and coercion.

As society grew more abstract and fragmented, we lost touch with the real sources of wealth: the farmers who grow our food, the rivers that give us water, the workers who build our tools, the ecosystems and traditions that sustain knowledge. **Too many layers now separate us from the living roots of value**.

Today's money has little to do with real wealth. It floats, abstract and untethered, detached from the biosphere and blind to what truly sustains life.

And here lies the tragedy: **the necessity of money corrupts the human soul.** Most people want to give freely, trust freely. There's nothing more that I want to do than give this book to everyone for free but I'm forced to charge for it, simply because I have to survive within this corrupting money system.

When markets, products of conquest and domination, take over, they drag us into a world governed by LH values: measurement, control, commodification. Even sacred things love, care, knowledge, and time get priced, packaged, and sold; what should never be commodified is debased in the process.

"The more laws and restrictions there are, the poorer people become. The more rules and regulations, the more thieves and robbers."

Tao Te Ching

"We had no money and therefore a man's worth couldn't be measured by it. We had no written law, no attorney or politicians, therefore we couldn't cheat."

Lakota sage Lame Deer

Once debt became quantified, precisely measured, and enforced through violence, corruption became inevitable.

In informal economies, reciprocity and human concern governs the social world. You give today, you receive tomorrow. You can't give today? No worries! You or your kin will help when they can.

But when debts become formal, impersonal, and enforced by external institutions (instead of social bonds), **people are cornered into immoral behavior**. The powerful hoard resources and rig the rules while the weak cut corners just to survive. **Corruption is an inevitable by-product of the economic system**.

But make no mistake: both sides are corrupted.

We've been duped into playing Monopoly and calling it society.

"The continued existence of complex interactive systems depends upon preventing the maximization of any one variable."
W. Ross Ashby

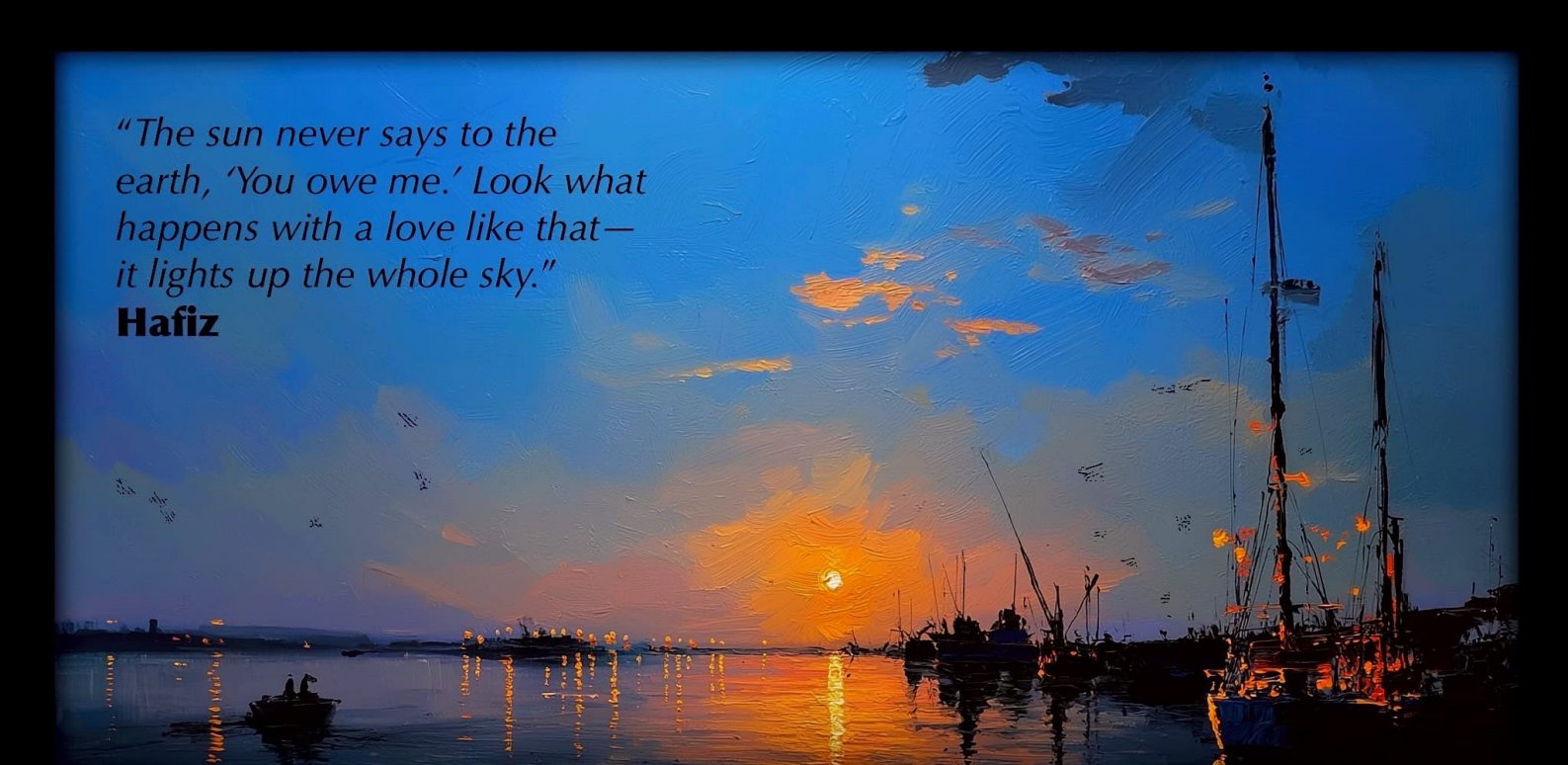
In today's system, the one variable maximized is **profit**.

And **when profit is all that matters, everything else—dignity, health, beauty, truth, community—is sacrificed**. It's how we end up in a society where people with three yachts are lauded while people with three jobs can't afford rent.

And this is **the root of economic injustice**: not debt itself, as informally-held debt is what makes the world go round but **the mechanical enforcement of precisely measured, inhuman debt**. You owe your creditors, so you pay—no matter if your kid is sick or your house burned down. The system doesn't care. It's not designed to. And remember, you cannot but owe your creditors because you start out playing the game of Monopoly while the elites have been building house after hotel on all the best land, forcing you to pay up what meagre money you've managed to accumulate.

This is not an economy—it's a punishment machine which people accept unreflectingly.

We are living on a Monopoly board.



"The sun never says to the earth, 'You owe me.' Look what happens with a love like that— it lights up the whole sky."
Hafiz

Today's economy teaches conditional love.

You can eat, if you work. You can live, *if* you obey. Your value isn't inherent—it's rented, judged, quantified, and paid out only if you play along with rules dictated to you by corporations that benefit the billionaire class. You're not a child of the cosmos. You're a unit of labor in a machine.

This is how most parents treat their children in dysfunctional families. And it's how the system treats us all. But true human flourishing requires unconditional love—the trust to try, to fail, to contribute as you're able. We shine not because we're forced to—but because we're allowed to.

An economy, like a household, should run on cooperation, not coercion. Imagine a household where siblings only clean if they're paid, only share if it's profitable, and only speak if it helps their brand. Ridiculous, right? Well, that's our economy. That's our civilization.

"Honesty and integrity, with a few mistakes, probably."

The Izzo Times

Vol. 1 ... No. 1 | *EARTH, SUNDAY, NOVEMBER 10, 2024* | *Free Copy*

MONEY OBSOLETE

HUMANS USING WORTHLESS PAPER TO TRADE FOR ESSENTIAL GOODS COMING TO AN END AFTER THOUSANDS OF YEARS

A DECISIVE VICTORY FOR MANKIND

By A. I. CLARKE

In what has been described by some commentators as the most historic moment in the history of mankind thus far, rivaling the taming of fire and the invention of the wheel, language, and city states, humanity has finally gotten rid of the parasite that has plagued society for the past several thousand years.

It's not clear exactly when this much maligned invention, responsible for all wars, poverty, and ecological degradation, came into existence on the face of the earth. What is clear, however, is that it's disappearance will herald a new golden age on earth..

This decision comes following a multi-party treaty signed by all nations, who simultaneously agreed to reign in the capacity of all central banks and entirely restructure the banking and finance sectors. Informally called the M.O.N.E.I. Accords (short for the Movement for Optimizing New Economic Incentives), the treaty was spearheaded by the formation of a collective called the Evolutionary Alliance (EA) consisting of all non-aligned nations during the Third World War.

"This is a decisive victory for mankind, as well as the fish in the sea, creatures on land, and other creatures who we are not at liberty to discuss at this point in time," was the enigmatic statement put forth by the EA's spokesman Rafael Jourdanier.

CELEBRATIONS immediately following the revelation of the signing of the M.O.N.E.I Accords - Paris, France.

PREMIERS, PRESIDENTS AND PRIME MINISTERS ALL OVER THE WORLD SIGH IN COLLECTIVE RELIEF

By A. I. CLARKE

"I don't think people are aware of just how long we have been waiting for this moment," gushed President Eisentrumper of the United States at a press conference just outside the Whitehouse earlier on Sunday. "You know, getting the blame for problems that were way above our pay grade can take its toll. I still think most people aren't even aware of the fact that we're simply figureheads for a system that's much larger than we'll ever be."

Following the signing of the Accords, which was held in the Grand Royal Opera House of Mdina, in Malta on Saturday, a symbolic celebration wherein a pile of cash was burned to a crisp was enacted, as ordinary citizens took turns throwing their remaining bank notes and coins into an enormous, specially-constructed urn billowing white smoke.

SIGNING of the M.O.N.E.I Accords in Mdina, Malta.

"We'd like to thank all the signatories to the Accords, as well as the 'unmentionables' who poked and prodded various leaders into signing, sometimes against their short-sighted interests," said Russian Premier Nikita Putinsky. It's been almost unimaginably difficult to get this result, much more so than the public will likely ever know."

In lieu of the central banking cartel that has crippled humanity for these past thousands of years, the Accords called for the immediate creation of a decentralized, cryptocurrency system (similar to Bitcoin) that would replace traditional money, as well as the implementation of a Universal Basic Income system that would ensure every individual was allotted a daily portion of tokens to be able to 'buy' essential goods. This should spell the end of homelessness, poverty, endless cycles of criminality and a marked reduction in black market activities, which have all been downstream from the previous debt-money system.

A celebration, entitled 'Jubilee 2024' will mark the world's joy at this occasion. The year of 2024 will henceforth be known as the birth of humanity.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

CHAPTER 11
SLAVERY
OR HOW ITS EASIER TO KILL THAN TO CONTROL
"Conspiracy theorists of the world, believers in the hidden hands of the Rothschilds and the Masons and the Illuminati, we skeptics owe you an apology. You were right. The players may be a little different, but your basic premise is correct: The world is a rigged game."
MATT TAIBBI

Conspiracy Theories

"Conspiracy theories are an attempt to grasp the "big picture" of history."
Jim Marrs

Event A

Take a look at the following images.

Let's call them **event A** and **event B**, as some people would see articles on a newspaper, or items on a newscast, say.

To most people, these events would appear to be isolated in time and space, unconnected to one another, random happenings that can be understood sequentially, linearly.

But to think this way would be to make a mistake, to fall prey to a LH way of thinking that doesn't attempt to look beyond the surface.

The LH can't seem to realize that everything it experiences is a part of the same whole, and it therefore doesn't even attempt to discern the broader picture that would make sense of seemingly disparate facts.

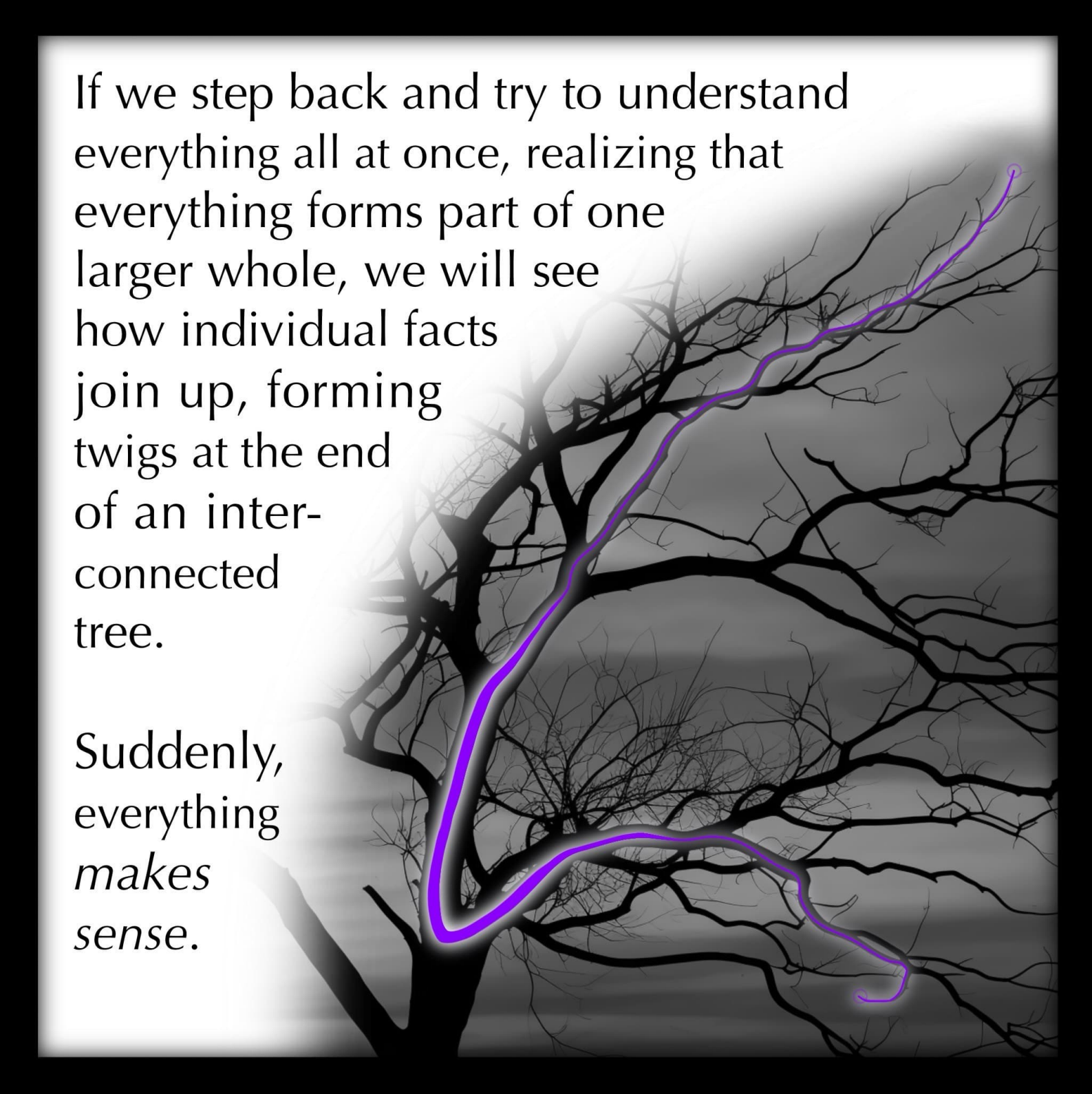
Event B

Anyone that attempts to join up all the dots in order to make sense of it all is thus called a 'conspiracy theorist' by those who are trapped within a LH view.

The LH views the RH as a conspiracy theorist because it can't see the whole.

If we step back and try to understand everything all at once, realizing that everything forms part of one larger whole, we will see how individual facts join up, forming twigs at the end of an inter-connected tree.

Suddenly, everything *makes sense*.



The Manhattan Society

"A grand game of chess is being played on a level that we can barely imagine, and we are the pawns."
Milton William Cooper

The Manhattan Project is the name of the American project that led to the production of the first nuclear weapons during the course of the Second World War.

The officials in charge were faced with a problem. On the one hand, they needed the help of many, many minds working in tandem; at it's height, over 130,000 people were employed to work on the development of the bomb, with research and production taking place in nearly 30 different sites across the Western world.

But on the other, they also wanted to keep a lid on what they were up to since they were in the middle of fighting a war and couldn't afford leaks of any secrets. And with all those minds, came the massive possibility of leakage.

What did they do?

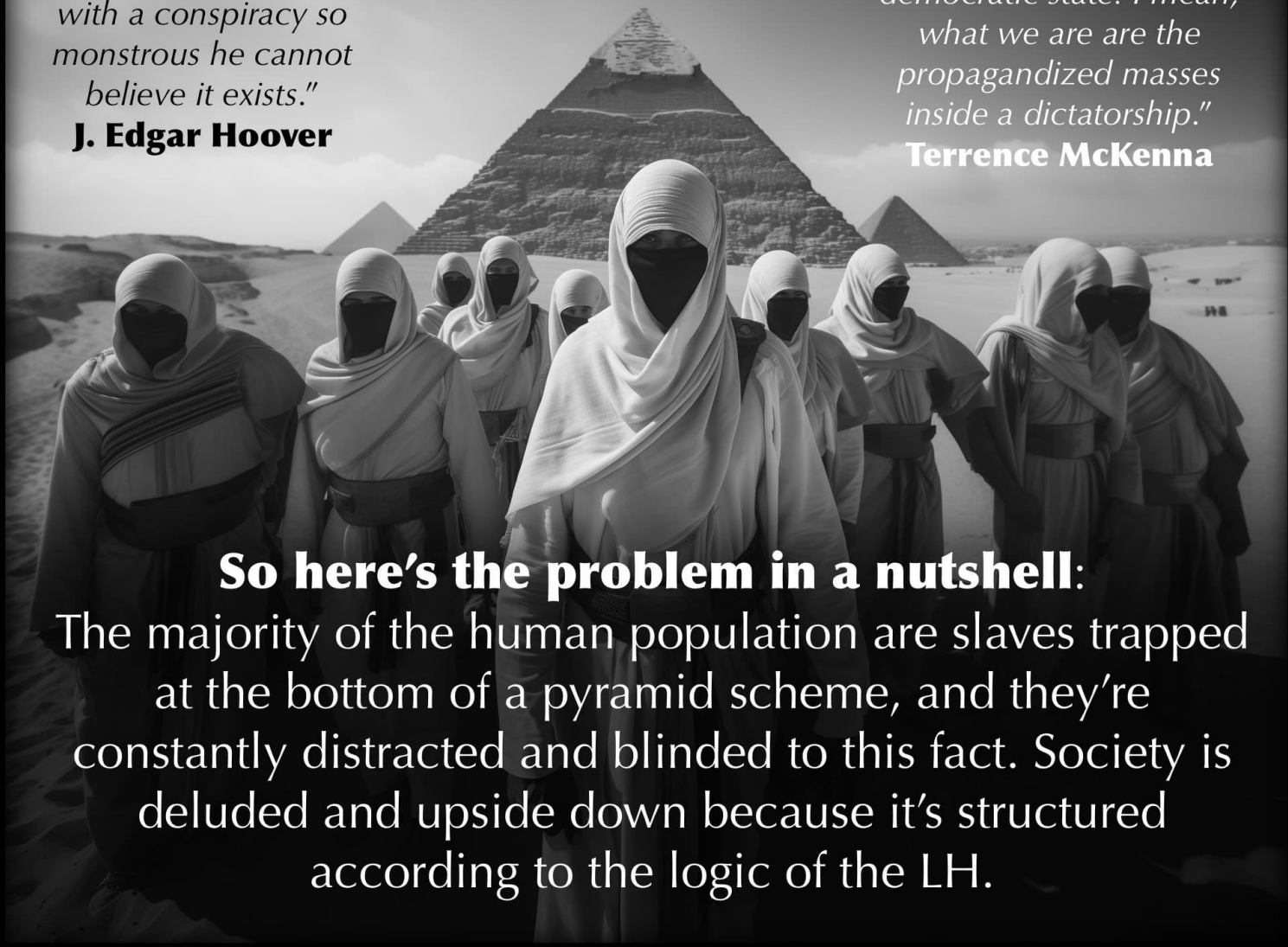
They massively **compartmentalized** all the tasks such that almost everyone involved was only aware of his own tiny little role, as well as *"in some instances, concoct[ing] for employees* **plausible but inaccurate and misleading** *explanations of the process involved and the product produced, with the warning that this information was given to them only to help them carry out their jobs."*

I believe this is a brilliant metaphor for understanding the society in which we are currently living. **The truth about who we are, where we are, and what we're supposed to be doing has been hidden from us by entities that prefer we remain in the dark, while we slave away for reasons unknown.** We're living in a Manhattan Society, so to speak.

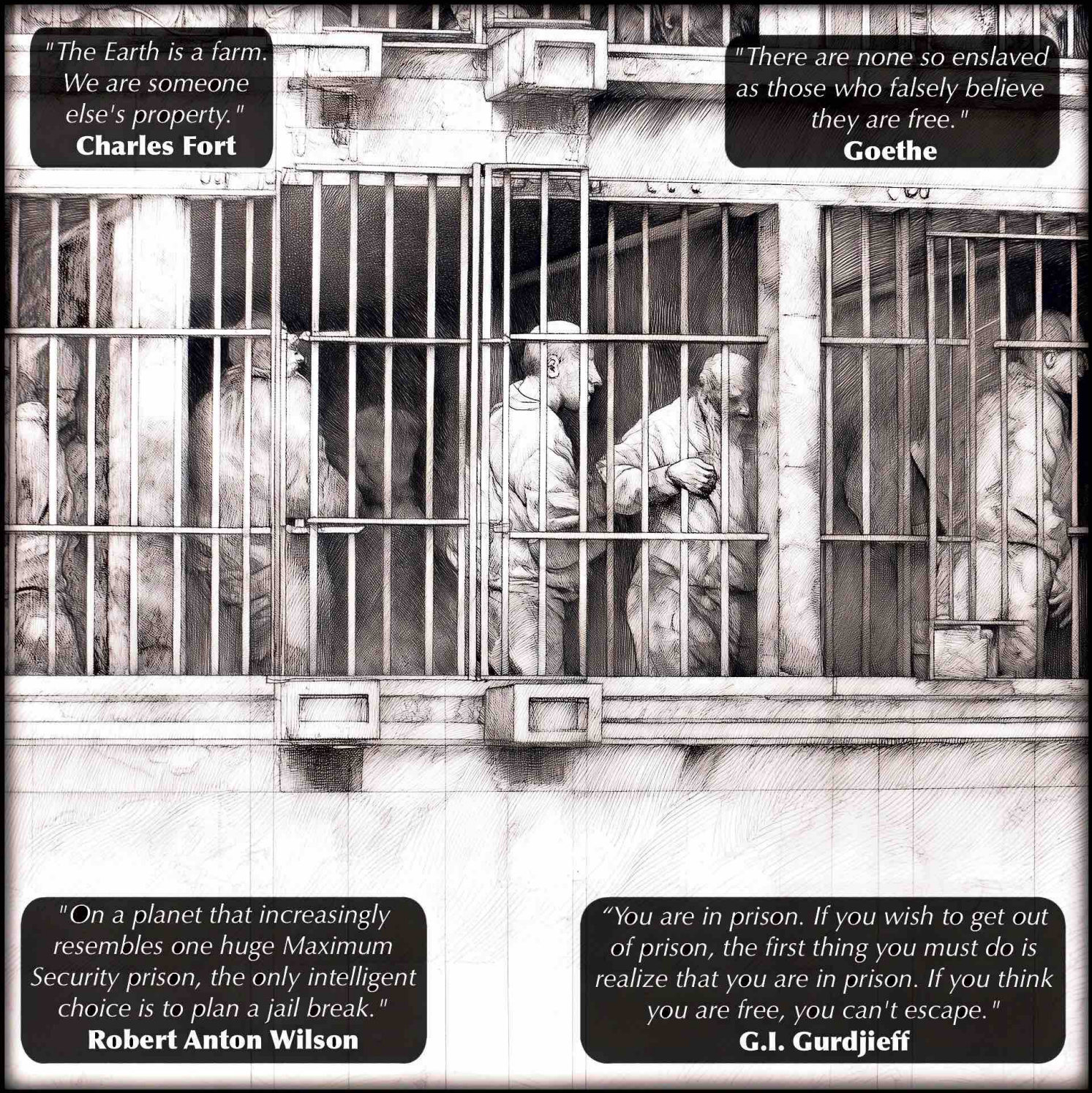
Here's the Problem

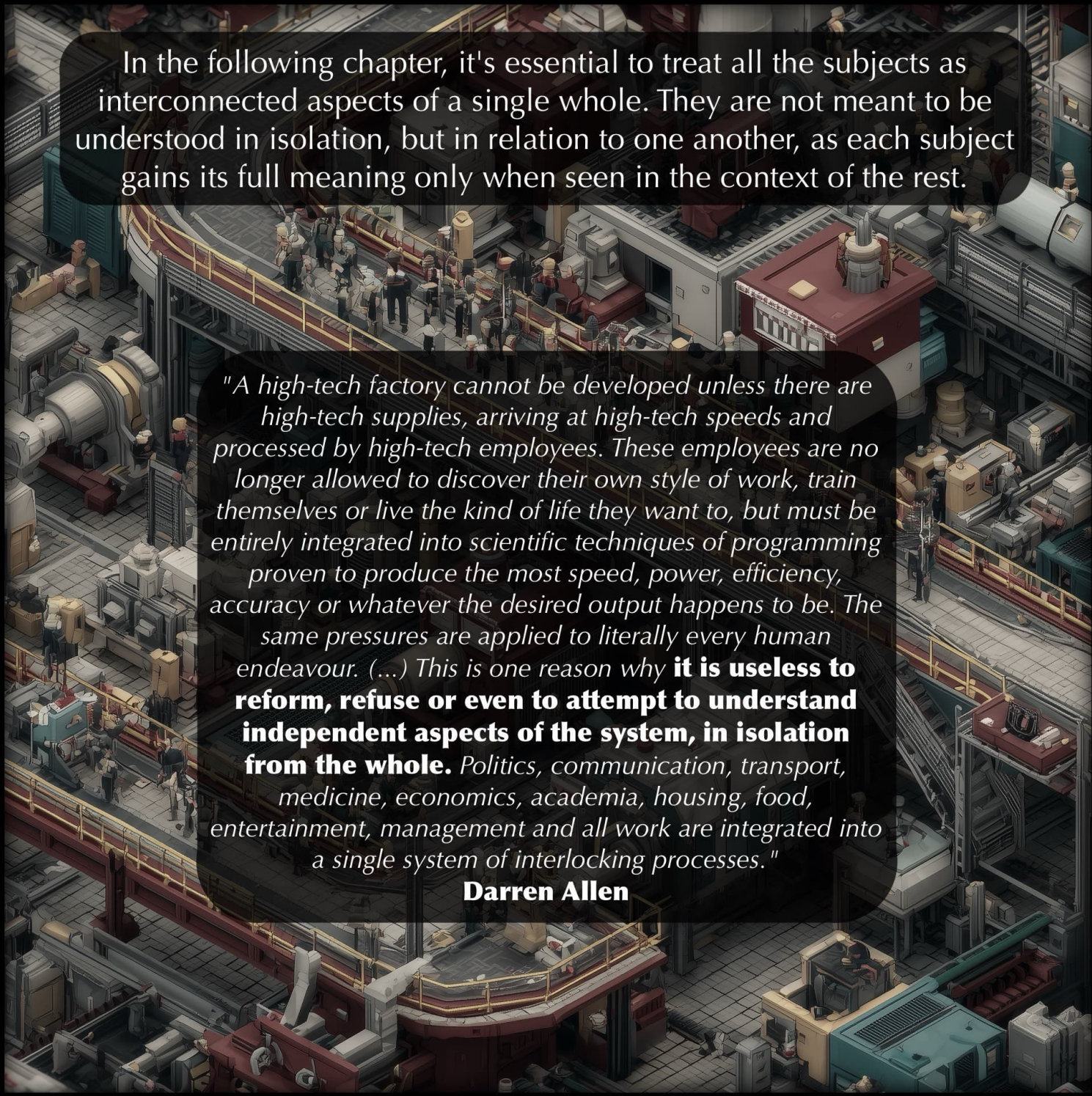
"Yet the individual is handicapped by coming face to face with a conspiracy so monstrous he cannot believe it exists."
J. Edgar Hoover

"What we have to do is knock off this fantasy of being citizens inside a democratic state. I mean, what we are are the propagandized masses inside a dictatorship."
Terrence McKenna



So here's the problem in a nutshell:
The majority of the human population are slaves trapped at the bottom of a pyramid scheme, and they're constantly distracted and blinded to this fact. Society is deluded and upside down because it's structured according to the logic of the LH.


"The Earth is a farm. We are someone else's property."
Charles Fort
"There are none so enslaved as those who falsely believe they are free."
Goethe
"On a planet that increasingly resembles one huge Maximum Security prison, the only intelligent choice is to plan a jail break."
Robert Anton Wilson
"You are in prison. If you wish to get out of prison, the first thing you must do is realize that you are in prison. If you think you are free, you can't escape."
G.I. Gurdjieff



In the following chapter, it's essential to treat all the subjects as interconnected aspects of a single whole. They are not meant to be understood in isolation, but in relation to one another, as each subject gains its full meaning only when seen in the context of the rest.

"A high-tech factory cannot be developed unless there are high-tech supplies, arriving at high-tech speeds and processed by high-tech employees. These employees are no longer allowed to discover their own style of work, train themselves or live the kind of life they want to, but must be entirely integrated into scientific techniques of programming proven to produce the most speed, power, efficiency, accuracy or whatever the desired output happens to be. The same pressures are applied to literally every human endeavour. (...) This is one reason why **it is useless to reform, refuse or even to attempt to understand independent aspects of the system, in isolation from the whole.** *Politics, communication, transport, medicine, economics, academia, housing, food, entertainment, management and all work are integrated into a single system of interlocking processes."*

Darren Allen

Topsoil Erosion

Topsoil, the topmost layer of the soil where most organic matter and nutrients are found, is a crucial part of our food chain as over 95% of the world's food is grown in this layer. There's a problem however.

In the previous 150 years, almost half of the world's topsoil has vanished due to conventional farming methods, endangering crop production and causing nutrient contamination, dead zones, and erosion. Cropland soil is losing its nutrients ten times faster than it can be regenerated in the US alone.

The globe may run out of topsoil in approximately 60 years if we keep destroying the soil at the current rate, according to the UN's Food and Agriculture Organisation. Without topsoil, the planet would not be able to absorb carbon, filter water, or feed humans.

With our industrial agriculture techniques, we are destroying our means for generating the food that sustains us.

Ecological Suicide

We are destroying the very earth that sustains us, for the sake of profit.

A World Wildlife Fund released a report in 2022 which stated that there was a 68% worldwide decline in animal populations over the previous 50 years. And this is because we have converted almost all the land into that which is economically useful for humanity.

"Meanwhile, the world's Gross Domestic Product is forecast to nearly triple by the middle of this century, by which time it's estimated that 5 billion people will be facing water shortages, 95% of the Earth's arable land will be degraded—and there will be more plastic than fish in the ocean. It's been estimated by leading experts that, by the end of this century, half of the world's estimated 8 million species will be extinct or at the brink of extinction unless humanity changes its ways. These depredations, combined with climate breakdown, are believed by an increasing number of analysts to spell the likely collapse of modern civilization."
Jeremy Lent

Wealth Inequality

"We had been diagnosing a terminal cancer as a series of seasonal colds. We thought the banking system was broken, but fixable. We thought confidence had collapsed, but would recover. But what was really happening was that the wealth of the middle class was being sucked away from them and into the hands of the rich."

Gary Stevenson

The global economic system is a pyramid scheme that funnels wealth to those who best know how to exploit the loopholes.

According to the Credit Suisse Global Wealth Report, in 2022 the world's richest 1%, those with more than $1 million in their pockets, owned 45.8% of all the world's wealth. Another worrying statistic, if the 100 richest individuals were to pool their money together, their wealth would be equivalent to the third richest country in the world measured by GDP, third only to the US and China.

We are living on a monopoly board and since we're late to the party, all the properties have been bought up and we're left landing on all the already constructed hotels. This cannot be fixed!

The Media

"Just as clouds are always water droplets in the air no matter what shapes they take, news stories are only ever one dynamic playing out with different appearances. There is only ever one news story on any given day, and it is always the same news story: wealthy and powerful people seek more wealth and power, and narratives are spun to advance these agendas."
Caitlin Johnstone

"Whoever controls the media, controls the mind."
Jim Morrison

There is the complete lack of a free press, as all publications are taken over by corporate interests; Hollywood movies, mainstream news sources, magazines, blind us to the truth and force us to see a certain perspective on the world.

All awards and rewards for people in the media are gold stickers for good behaviour, for appearing pretty and legitimating the message that's handed to them on a silver platter. The most obedient are given good grades and money; the ones who disrupt the whole show are castigated and denigrated. **Any person that tries to tell the truth is actually locked up for exposing what a terrible system this is**: Julian Assange, Chelsea Manning, Edward Snowden.

Hollywood Propaganda

Hollywood, far from being a neutral engine of entertainment, functions as the narrative control center of the American empire—**a well-oiled propaganda arm of the military-industrial complex**, shaping how the masses think about war, power, identity, and morality. Beneath the glamour lies a machinery of manipulation: scripts are sanitized with Pentagon oversight, enemies are pre-selected, and myths of American heroism are endlessly recycled. But it goes deeper.

Behind the scenes, the industry operates on **coercion, control, and moral inversion**—blackmail, cultish allegiances, and a persistent push toward godlessness and decadence. This is not accidental. The goal is not just distraction but disorientation: to sever the sacred, undermine truth, and reshape the public psyche in the image of those who profit from chaos.

Satanists are in control and eliminate anyone who dares speak out against this fact.

The Music Industry

The music industry has long since ceased to be a vehicle for authentic artistic expression and has become instead a tool of mass conditioning, engineered to dull the senses and hijack the soul.

What once carried the potential for transcendence and truth is now flooded with **empty spectacle, hypersexualization, and programmed rebellion—rebellion that leads nowhere**. The industry doesn't just reflect culture; it manufactures it, steering collective consciousness toward consumerism, nihilism, and ego-worship. Behind the glossy facade lies the same dark architecture: exploitation, coercion, and a hidden hand guiding the trends—not in the name of beauty or spirit, but **in service of profit, power, and spiritual disintegration**. It is not a coincidence that the divine was replaced with the algorithm, and harmony with noise.

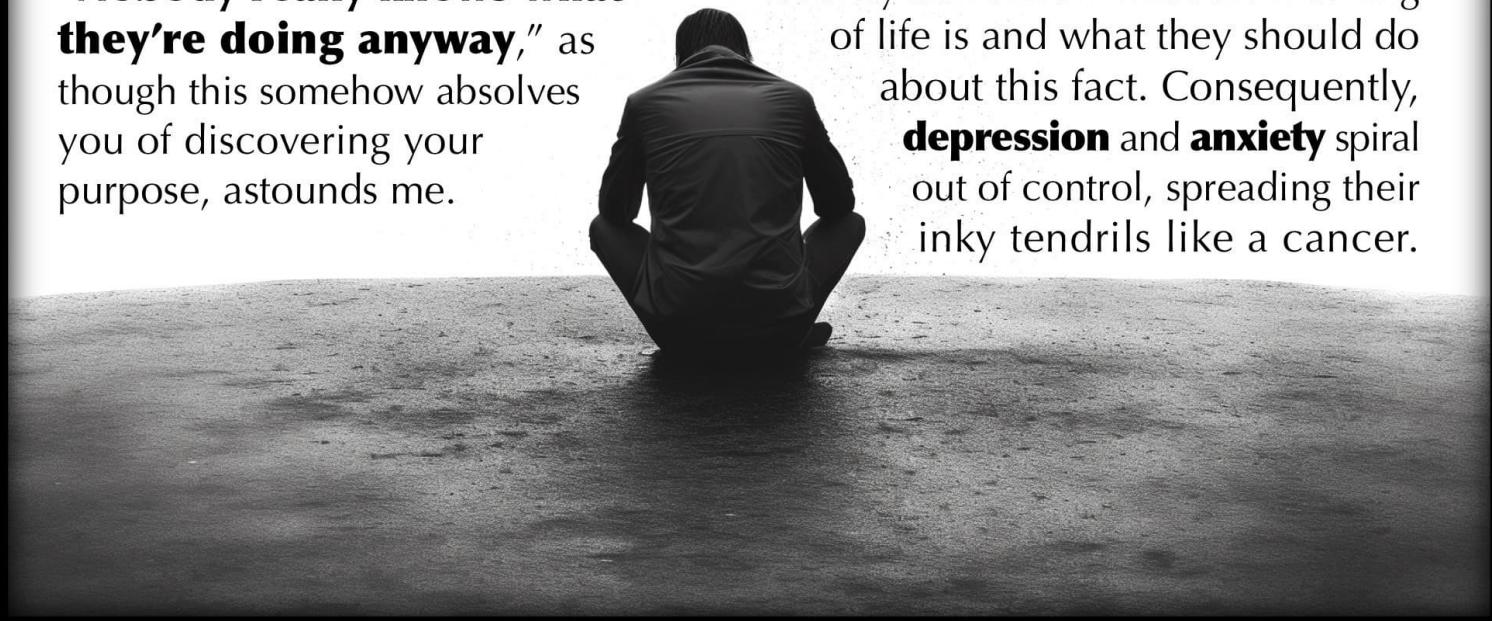
Meaninglessness

"The more the universe seems comprehensible, the more it also seems pointless."
Steven Weinberg

A poll taken in 2019 in the United Kingdom revealed that 89%—nearly 9 in 10—of young people, aged 16 to 29, "believed that their lives have no meaning or purpose." I won't get into the merits of whether this is indicative of a pervasive sense of dread descending upon industrialised nations or a mere statistical outlier, but I have personally experienced this sense of dread from those around me. Suicide and meaninglessness are tossed around as jokes much too often.

The amount of times I've heard: "**Nobody really knows what they're doing anyway**," as though this somehow absolves you of discovering your purpose, astounds me.

The point remains, many people in society don't know what the meaning of life is and what they should do about this fact. Consequently, **depression** and **anxiety** spiral out of control, spreading their inky tendrils like a cancer.



The Education System

"We have to go from what is essentially an industrial model of education, a manufacturing model, which is based on linearity and conformity and batching people. We have to move to a model that is based more on principles of agriculture. We have to recognize that human flourishing is not a mechanical process; it's an organic process. And you cannot predict the outcome of human development. All you can do, like a farmer, is create the conditions under which they will begin to flourish."
Ken Robinson

The education system first emerged at the outset of the Industrial Revolution, in order to mould growing minds to the rigors of industrial society. The problem is that almost nothing has changed.

It was put in place to **encourage blind obedience** and to **indoctrinate** the love of truth and wisdom out of the population, in order for employers to find pliable workers to generate profit. There's a **one-size-fits-all approach** taken towards the students, as they're constantly compared to one another, taught to **compete** for the best grades in order to climb the corporate ladder, and tested on their **rote memorization of useless facts**.

It's little wonder why school is despised by students and teachers alike.

Perpetual War

"Naturally the common people don't want war. Neither in Russia, nor in England, nor for that matter in Germany. That is understood. But, after all, it is the leaders of the country who determine the policy and it is always a simple matter to drag the people along, whether it is a democracy, or a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the peacemakers for lack of patriotism and exposing the country to danger. It works the same in any country."

Hermann Goering

The common folk are manipulated into going to war, because the masters of the world need to **secure resources**, need to **overthrow any leaders** who wish to undermine the debt-money system, and need to keep the masses entrenched in systems of **fear**.

The media plays an essential role in this whole charade, as they identify the 'bad guys', shaping people's perceptions and emotions, drawing specific shadows on the cave wall.

Global Corruption

As the British Empire came to a close in the middle of the 20th century, it became a global financial power. It simply replaced 'boots-on-the-ground' colonialism, which extracted wealth from its colonies the old-fashioned way - guns and physical violence - with a complex tangle of **offshore secrecy jurisdictions which arose to facilitate the laundering and hiding of enormous swathes of the global economy**.

"*Today, up to half of global offshore wealth may be hidden in British offshore jurisdictions and Britain and its offshore jurisdictions are the largest global players in the world of international finance*," writes **Michael Oswald** who produced **The Spider's Web**, a documentary exposing Britain's role in siphoning away taxable income and hiding it behind a veil of secrecy.

And before you think it's simply the British elite that engage in these nefarious practices, realize that there are over 60 such tax havens that operate throughout the world, including my very own Malta, to cater to the various corrupt billionaires, criminals, mafiosi, and multinational corporations that make use of their services.

Drugs and Big Pharma

Big Pharmaceutical companies behave more like hedge funds than medical research companies, buying up intellectual property and doing everything they can to squeeze profit from it, whatever the cost to society at large.

Think of it this way: a healthy, happy, sane person isn't one who is in need of drugs. If society can convince you that you are unhealthy or, even better, actually make you sick by pumping you full of chemicals at every given opportunity, then they can patent the drugs which claim to cure you (even though they do no such thing!) thereby ensuring a healthy profit to boot.

Healthcare systems don't exist to ensure the well-being of the population. They exist in order to keep people sick in order to make a profit.

The Legal System

"A good lawyer knows the law, but a great lawyer knows the judge."
Saying

"*The law is often unrelated to - and often quite at odds with - commonly held notions of justice*."
Chelsea Manning

The law forbids theft. If I should steal something from you, you can call a policeman and have me arrested. The law will punish the thief, and the government will return to you the stolen property, if possible, because the law forbids stealing. It says that no one has a right to take anything from you without your consent.

But all the **wealth produced by labor is taken by the elite and kept by them as their property**. The law says that your employer does not steal anything from you, because it is done with your consent. You have agreed to work for your boss for certain pay, he to have all that you produce. Because you consented to it, the law says that he does not steal anything from you. But did you really consent? When the highwayman holds his gun to your head, you turn your valuables over to him. You 'consent' all right, but you do so because you cannot help yourself, because you are compelled by his gun. **The whole system of law and government upholds and justifies this robbery.**

Bullshit Jobs

"Huge swathes of people, in Europe and North America in particular, spend their entire working lives performing tasks they secretly believe do not really need to be performed. The moral and spiritual damage that comes from this situation is profound. It is a scar across our collective soul. Yet virtually no one talks about it."
David Graeber

"The idea of having to "earn a living" implies that, by default, you don't actually deserve to be alive."
James Ellars

We're constantly told all our lives that in order to survive, we have to sacrifice our time and energy, to earn money in order to be able to buy food. But nobody ever stops to ask that all important question: **why?**

Why is it that within an economy that is increasingly becoming automated, people aren't given what they're needed but are, instead, forced to work jobs that have no reason for being, except to keep people busy? **Why are we drowning in bullshit, pointless meetings instead of saying: "Enough is enough?"**

Satanic Elites, Pedophilia, and Child-Trafficking

"The child sex trafficking industry is run as a single integrated world operation. At the top sit the wealthy elite who maintain control by ensuring only blackmailed, compromised politicians, military brass and government officials occupy leadership. The secret services, including ASIO, MI6 and the CIA coordinate the child trafficking and human compromise operation, receive the victims procured via the little men, modify the behaviour of child victims until they become suitable assets, and transport the trained victims nationally and internationally to service VIP pedophiles."
Fiona Barnett

"These people, most of them, were Luciferians. And then you can say, religion is a fairy tale, God doesn't exist, none of that is real. Well, for these people it is truth and reality and they served something immaterial, what they called Lucifer."
Ronald Bernard

"The Franklin investigators had lifted a corner of the rug, under which could be glimpsed a national and international organized crime syndicate, engaged in pedophilia, pornography, satanism, drugs, and money-laundering, and protected, as their own limited investigation began to show, by federal authorities."
John de Camp

Central Banks and their Control through Debt

"Central banking is a coordinated currency counterfeiting cartel that controls the world."
Robert Breedlove

Central banks control the world through debt by issuing currency as loans rather than value-backed assets. By creating money out of thin air and lending it to governments, businesses, and individuals with interest, they ensure that debt constantly grows. This system locks nations and economies into perpetual repayment cycles, giving central banks immense power over fiscal policies and economic stability. As the debt grows, governments become dependent on central banks for refinancing, limiting their autonomy and reinforcing the control of these financial institutions over global markets and political decisions.

Simply put, **by lending you money and expecting it back with interest, I gain the power to influence your decisions**.

Technology Denied

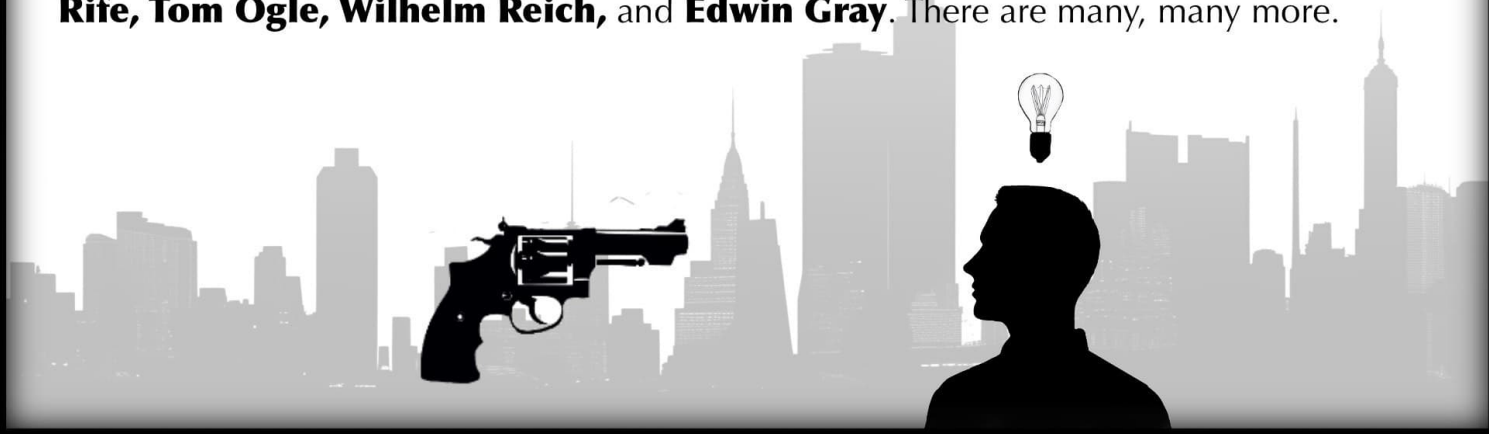
Whenever a budding entrepreneur invents a life-saving or peace-ensuring piece of technology, their patents are discredited and the inventor is told to take a hike or pay the price. **The amount of individuals who have been scared into submission or outright killed is absolutely criminal**.

We already have the technology to be able to live in bliss and harmony with the earth but it cannot spread because it's killed in the womb, every time.

Take the case of **Stanley Meyer**, who invented a Water Fuel Cell Injector, which enabled him to power his car using ordinary tapwater. After taking his invention around the country, engineers such as Leonard Holihan said: "*We recently took a scientific delegation to witness Stan's work to really evaluate it and came back saying this is one of the most important inventions of the century.*"

So why haven't we heard of it? In 1998, Meyer was about to sign a multi-million dollar deal with investors when he fell violently ill and started saying: "*they poisoned me! They poisoned me!*" He died soon after. All of his papers were then confiscated and his name has been dragged through the mud ever since.

The following individuals have similar stories: **Otis Carr, Jan Sloot, Royal Raymond Rife, Tom Ogle, Wilhelm Reich,** and **Edwin Gray**. There are many, many more.



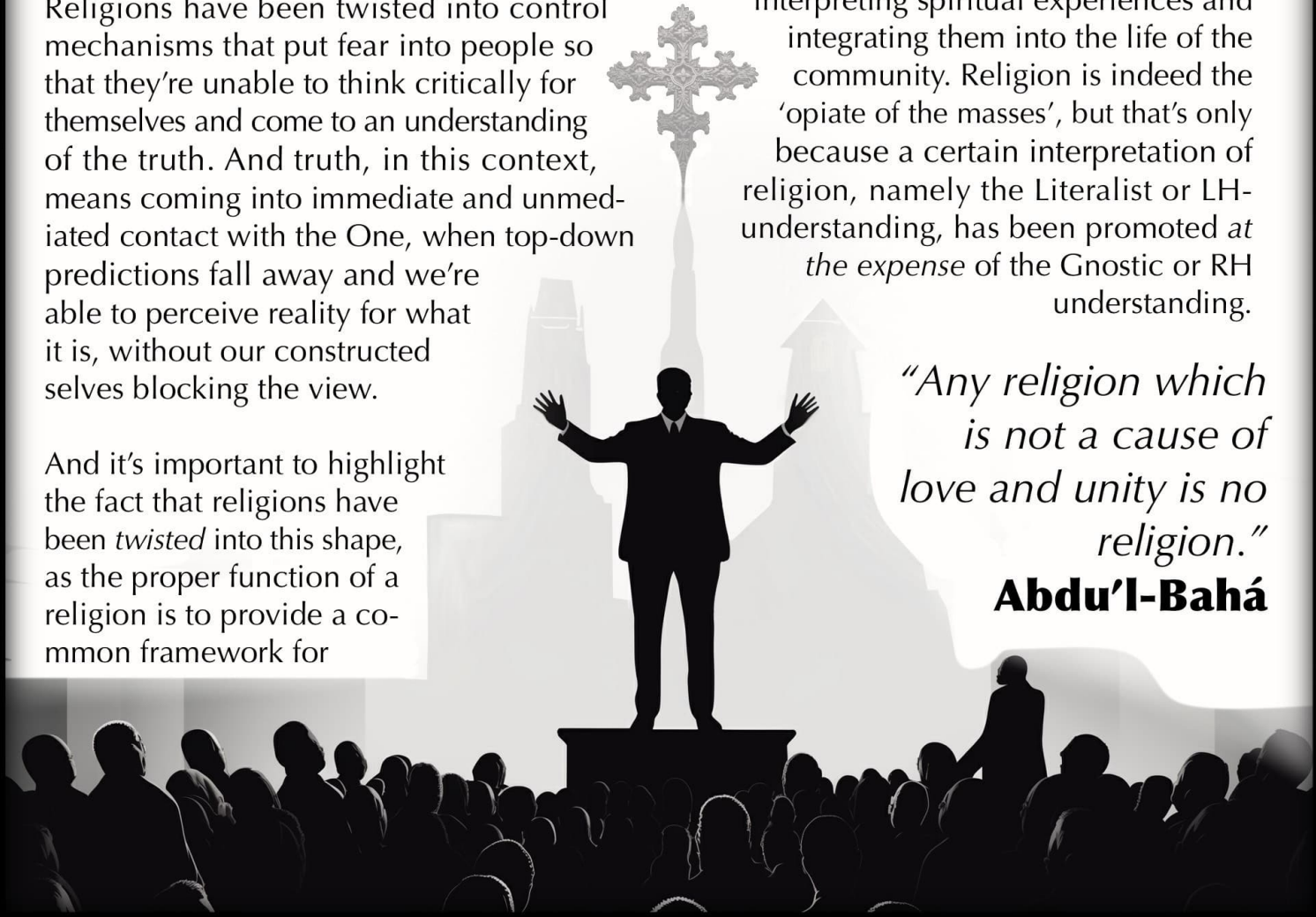
Cults and Religions

"We have observed that religious movements tend to embrace two opposing poles, which we call 'Gnosticism' and 'Literalism. The goal of Gnostic spirituality is Gnosis, or Knowledge of Truth. Literalists, on the other hand, believe their scriptures are actually the words of God. They take their teachings, stories and initiation myths to be factual history."
Tim Freke and **Peter Gandy**

Religions have been twisted into control mechanisms that put fear into people so that they're unable to think critically for themselves and come to an understanding of the truth. And truth, in this context, means coming into immediate and unmediated contact with the One, when top-down predictions fall away and we're able to perceive reality for what it is, without our constructed selves blocking the view.

And it's important to highlight the fact that religions have been *twisted* into this shape, as the proper function of a religion is to provide a common framework for interpreting spiritual experiences and integrating them into the life of the community. Religion is indeed the 'opiate of the masses', but that's only because a certain interpretation of religion, namely the Literalist or LH-understanding, has been promoted *at the expense* of the Gnostic or RH understanding.

"Any religion which is not a cause of love and unity is no religion."
Abdu'l-Bahá



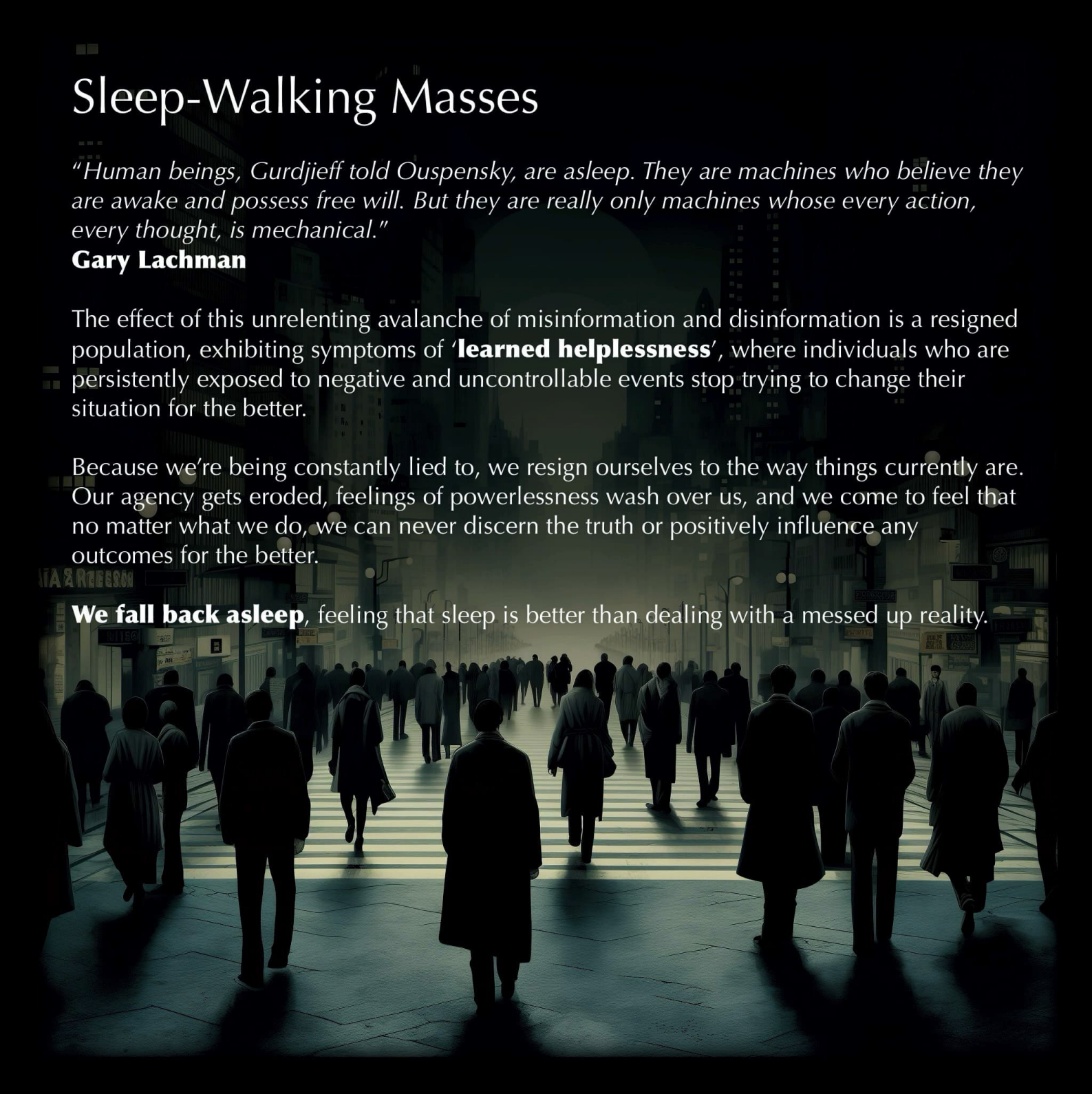
Sleep-Walking Masses

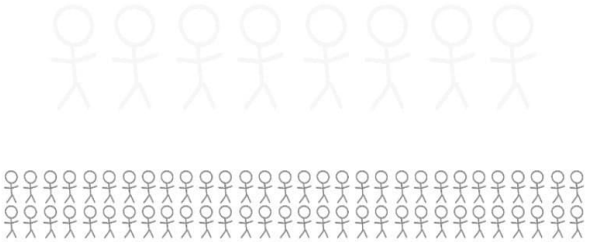
"Human beings, Gurdjieff told Ouspensky, are asleep. They are machines who believe they are awake and possess free will. But they are really only machines whose every action, every thought, is mechanical."
Gary Lachman

The effect of this unrelenting avalanche of misinformation and disinformation is a resigned population, exhibiting symptoms of '**learned helplessness**', where individuals who are persistently exposed to negative and uncontrollable events stop trying to change their situation for the better.

Because we're being constantly lied to, we resign ourselves to the way things currently are. Our agency gets eroded, feelings of powerlessness wash over us, and we come to feel that no matter what we do, we can never discern the truth or positively influence any outcomes for the better.

We fall back asleep, feeling that sleep is better than dealing with a messed up reality.





"I once put it rather pungently—and I was flattered that the British foreign secretary repeated this—as follows. Namely, in earlier times it was easier to control a million people—literally, it was easier to control a million people—than, physically, to kill a million people. Today it is infinitely easier to kill a million people than to control a million people. It is easier to kill than to control."

Zbigniew Brzezinski

You are here

"The thing Brzezinski and his ilk dread most is not violent revolution. They understand that violence by rebellious masses bolsters their position by convincing left/right dupes of the uppist system that the downists really are "extremists" or "racists" or "terrorists." No, what the uppists dread most is the awakening itself—the simple spreading of the knowledge that their system, the left/right political obfuscation we have been force-fed our entire lives, is an illusion."

James Corbett

"You let one ant stand up to us then they all might stand up. Those puny little ants outnumber us one hundred to one and if they ever figure that out, there goes our way of life. It's not about food; it's about keeping those ants in line!"

Hopper from a Bug's Life

The Big Picture

Global society is currently organized as a giant pyramid, a dominator hierarchy, with the vast majority of people languishing at the bottom. This form of society is based on control, coercion, hatred, fear, inequality, and vicious competition; it's the archetypal design of society as envisaged by the LH.

It's all one big interconnected system that keeps people enslaved. The current set up will always benefit a tiny minority of individuals who best know how to game the system and this is by design. **It cannot be reformed.**

People that teach you how to get ahead in this system are therefore missing the point. It's not about getting ahead, because "winning" means leaving the enslavement camp intact, which inflicts pain and misery on the vast majority of the rest of the people who don't know how to 'win'. Sure, you may have a yacht and a beautiful home, but at the expense of millions of other slaves whose labour you're taking advantage of?

Doing well in society without trying to tear it all down is therefore an immoral act.

You can't focus on transforming one sector without also trying to transform every other sector simultaneously. If you focus on one area alone, you'll just waste your energy and burn out without achieving the desired end of total system transformation.

H.P.M. Edition of 19
(Hand Painted Multiple)
30X41 inches

Truncated Humans

"A society is a system in which all parts are interrelated, and you can't permanently change any important part without changing all other parts as well."

Ted Kaczynski

"The whole cannot be optimized by separately optimizing the parts."

David Sloan Wilson

"Systems are symbiotically interconnected in such a way that changes in one system entail changes across all the other systems. So the way we harness energy is intimately and mutually entwined with how we see the world, how we regulate our politics, and how our economy works - and vice versa."

Nafeez Ahmed

FOR YEARS I LABORED WITH THE IDEA OF REFORMING THE EXISTING INSTITUTIONS OF SOCIETY... A LITTLE CHANGE HERE AND A LITTLE CHANGE THERE, BUT NOW I FEEL DIFFERENTLY. YOU HAVE TO HAVE A RECONSTRUCTION OF THE ENTIRE SOCIETY, A REVOLUTION OF VALUES.

Martin Luther King Jr.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Chapter 12

Death

or the problem with life

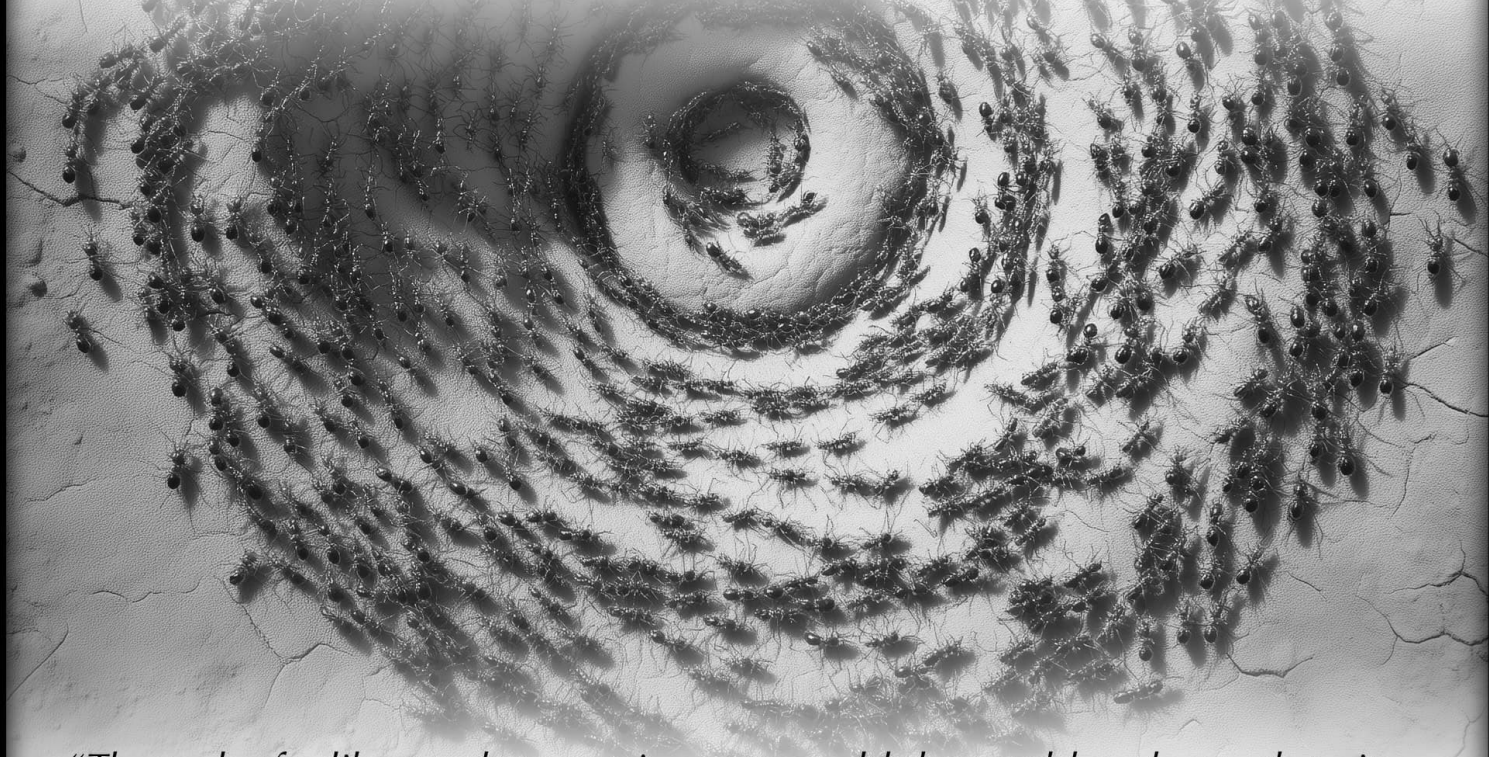
"Do you fear death? Do you fear that dark abyss? All your deeds laid bare, all your sins punished. I can offer you an escape."

Davy Jones

"Don't get involved in partial problems, but always take flight to where there is a free view over the whole single great problem, even if this view is still not a clear one."
Ludwig Wittgenstein
"On the one hand, you could take it as a reason for despair because these are not easy problems to solve. On the other hand, the discovery that it's not a thousand distinct problems but a thousand variations on one theme and that that theme is solvable, is hopeful."
Bret Weinstein
In folklore, a bullet cast from silver is often one of the few weapons that are effective against a werewolf or witch. The term silver bullet is also a metaphor for a simple, seemingly magical, solution to a difficult problem.
"The "true" description of that phenomenon is not to be found at any single level—the deepest understanding would come from recognizing the common abstraction that can be extracted from the different levels."
Bobby Azarian

An ant mill is an observed phenomenon in which a group of army ants are separated from the main foraging party, lose the pheromone track and begin to follow one another, forming a continuously rotating circle, commonly known as a death spiral because they would eventually die of exhaustion. They're following the next ant ahead, who's following the ant ahead of him, and her, and him…

How would you go about stopping such a spiral? You can do so by using ant repellants, food, or nice smells to **divert their attention**, leading them out of the merry-go-round of death. From a situation in which the blind are leading the blind, you can achieve some sort of resolution…



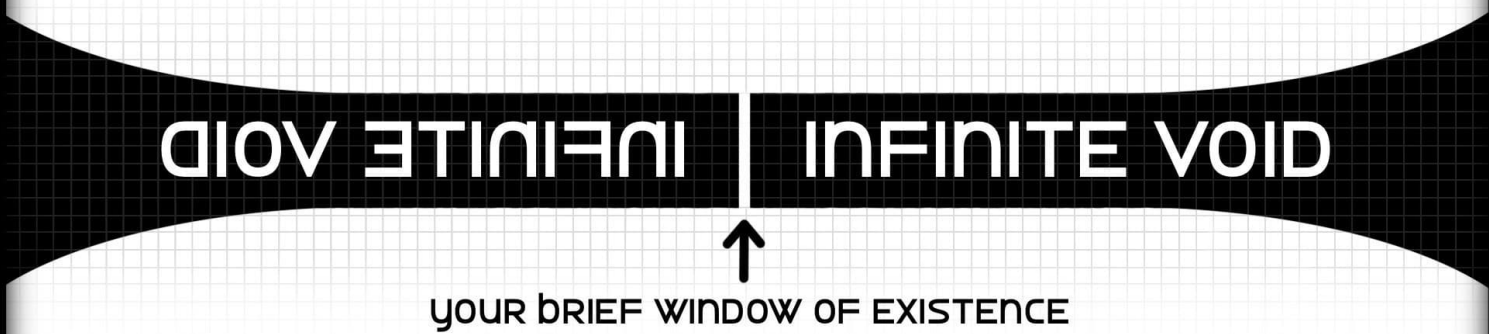
"The task of a liberated person is not to scold the world and preach to it, but to delight it back to its senses."

Alan Watts

The previous chapters in Part 2 explored how the Left Hemisphere (LH) interprets major topics—context, language, time, and money—and how its particular mode of interpretation leads directly to the nightmare of a society we see today.

But there's one topic in particular that terrifies the LH more than anything else, and which lies at the root of its confusion about everything else: death.

The LH, remember, sees isolated fragments. It is blind to the whole. So when it looks at life, it perceives a thin slice of existence wedged between two vast abysses of nothingness: a brief flicker in the dark, a flash in the pan before the curtain closes on being—forever. This is, understandably, terrifying. It is also, as you may suspect by now, completely wrong.



Think of it this way: **when you "know" your time is limited** (time, again!), and when you hear the tick-tock of the cosmic clock above your head, **you are gripped by urgency.** You rush to cram as much as you can into your tiny allotted window of life. But when you're rushing, you don't attend deeply. You don't savor or contemplate. You race. You compete. You grab. Your life becomes a frantic effort to beat the Joneses.

Worse still, **if you believe that this is your one and only life,** your single shot at experience, **what incentive do you really have to be moral, altruistic, or virtuous?** You might point to your children (and fair enough). But what if you don't have any? What if you're not coming back? Then you may as well make hay while the sun shines, right? Feast while you can, for the night is long. Why should I sacrifice myself *("My only time on this planet!")* for people who are themselves flickering through their own meaningless blink of time before vanishing forever? In that case, it's not just understandable to look out for yourself: it might even seem rational. Altruism becomes foolish. Sacrifice becomes stupid.

This stance toward death (fear, urgency, a frantic clinging to "what little time we have") creates a specific dynamic that can, with all necessary caveats and nuance, be described as the root of every other problem.

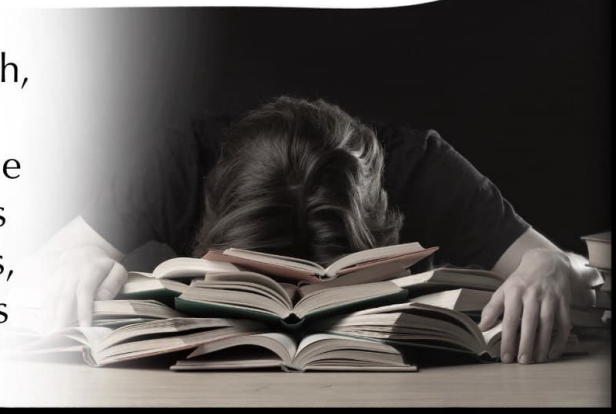
Yes, every context is complex. Yes, every situation differs in subtle, often imperceptible ways. And yes, believing you've reduced everything to a single formula is hubris. But it's also exhausting to approach every problem as if it were totally unique, completely novel, initially intractable so you need somewhere to start.

So, here's a place to begin. A thought experiment:

You're stuck in gridlocked traffic, stewing in frustration. If only the idiots around you had taken the bus, you think, you'd be home by now with your feet up and a cold drink in hand. But then it hits you: you're in traffic too. So why didn't you take the bus? *"Well,"* you tell yourself, *"the buses aren't always on time. I can't afford to be late."*

Let's turn to literature. In Catch-22, Yossarian refuses to fly any more bombing missions: "Would you like to see our country lose?" his commanding officer asks. "We won't lose," Yossarian replies. "We've got more men, more money, more material. Let someone else get killed." "But suppose everyone felt that way?" "Then I'd be a damn fool to feel any other way. Wouldn't I?"

Or academia. Iain McGilchrist describes a world where: "The pressure to publish or perish, typical of a world in which quantity is more important than quality, and where, if it can't be measured, it isn't real, means that universities insist that their academic staff produce papers, whether or not they have anything to say. This process is inimical to free thinking."



How about some more examples:

What if you want to discuss something difficult, but the other person just yells over you, forcing you to yell back?

What if you want to stay honest, but everyone around you lies? And if you don't, you're seen as naive—like Prince Myshkin, pitiable and out of touch.

What if you're trying to protest a destructive economy, but you rely on that same economy to eat and pay rent?

What if your company makes a product that lasts too long, so you deliberately make it worse just to boost sales?

What if you're trying to form a nice, orderly queue, but everyone else is shoving toward the door?

What if you just want to live in peace, but some tyrant insists on violence to get his way?

What do all these situations have in common?

The Problem

"Issa ġejt għala biebi ħa nidħol konsulenta ta' Pierre ITS u ndaħħal paga oħra. Ma jimpurtanix, kulħadd jitħanżer."
Rosianne Cutajar

"I also realized that this kind of shift in levels of description yielded something very precious to living beings: comprehensibility. (…) Just as I feel comfortable referring to 'a pile of autumn leaves' without specifying the exact shape and orientation and color of each leaf, so I feel comfortable referring to a gas by specifying just its temperature, pressure, and volume, and nothing else."
Douglas Hofstadter

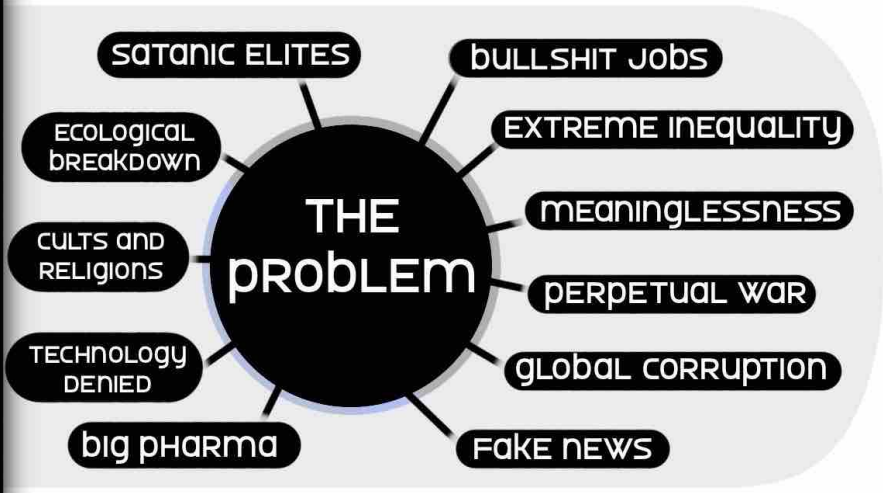
Earlier I quoted Bret Weinstein as saying that we aren't dealing with thousands of individual problems, but with **one problem expressed a thousand different ways.** And similarly to Hofstadter, I feel comfortable referring to the problem of existence by specifying just those elements that are necessary to understand it, and nothing else.

It goes by many names:

The Tragedy of the Commons.
Collective action problems.
The regulatory race to the bottom.
Malthusian traps.
The Prisoner's Dilemma.
Multipolar traps.
Destructive arms races.
Schelling traps.
Vicious cycles.

In short, **I will call this cluster of concepts the Problem.**

Every single meaningful problem that humanity now faces from the smallest to the most civilizational **can be understood as an instance of the Problem.** Once you grasp its basic logic, you'll be able to recognize it across widely disparate domains. More importantly, you'll be equipped to address it wherever it arises.



The abstract logic of the Problem is simple:

Selfishness pays in the short term so it gets rewarded and perpetuated even if it destroys the whole in the long term. Everyone would be better off if they cooperated, but the first person to cooperate loses out so no one does and we all go to hell in a handbasket.

"I think temporal myopia and the collective coordination problem is a good way to describe all of the problems we face, or one of the generator functions of all the problems we face. You have a bunch of game theoretic situations where each agent within their own agency pursuing the choice that makes most rational sense to them pursues local optimums, but if anyone tries to orient towards the longer-term global maximum, they just lose in the short term."

Daniel Schmachtenberger

The Problem is when you sell your soul to the Devil.

When you sacrifice your long-term interests for your short-term ones, or when the interests of the LH come to predominate at the expense of the interests of the RH.

All examples above describe a situation of a systemic breakdown of trust, coordination, and shared meaning driven by a worldview of separation, urgency, and fear. A worldview rooted, ultimately, in the Left Hemisphere's belief in death as annihilation.

We **act selfishly** because we think we're alone.
We **hoard** because we think time is short.
We **lie** because we believe everyone else is lying.
We **pre-empt violence** because we assume we'll be attacked.
We **rush** because we think there's no time to waste.

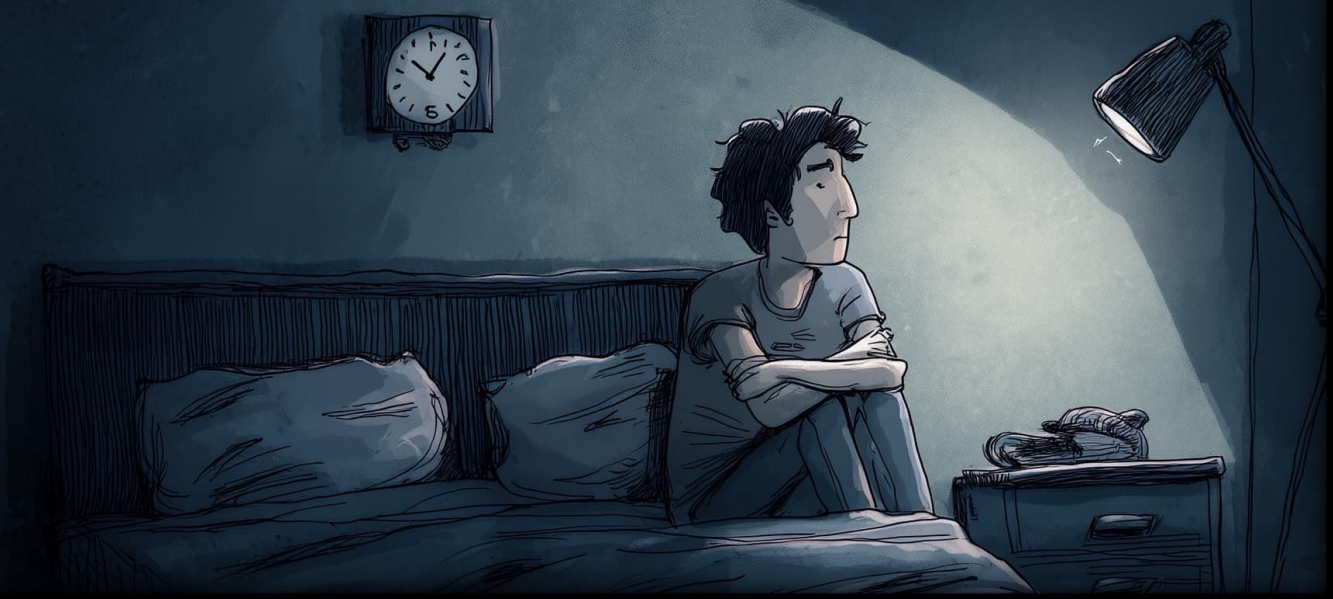
And all of that flows from a single, hidden premise: this is all there is, and when it ends, it's over.

If you truly believe that, the rest follows naturally. But if that belief is mistaken, as I'm arguing it is, then everything that follows from it is mistaken too.

So maybe the place to begin is not with what we do, but with what we believe.

And maybe the biggest lie of all is the one the LH whispers to us in the dead of night:

You are going to die, and that's the end of everything.



"And if I forget how many times I have been here, and in how many shapes, this forgetting is the necessary interval of darkness between every pulsation of light. I return in every baby born."
Alan Watts

So while your physical body will, at some point, die, most evidence points to the fact that this is not the end.

Robert Lanza a scientist and founder of the theory of **biocentrism**, the idea that life and consciousness are fundamental to the universe and that reality itself cannot exist without a conscious observer, puts it thus: *"You think you die because you believe you were ever truly separate in the first place."*

According to biocentrism, consciousness doesn't emerge from the brain like steam from a kettle. Rather, it's the other way around: the material world, including brains, bodies, and time itself, emerges from consciousness. In this light, **death isn't a real ending because what you are was never reducible to your body in the first place**.

Lanza draws from quantum physics, pointing to how the act of observation collapses probability into actuality. In simple terms: nothing exists in a fixed, definite state until it's observed. If that's true, then reality as we know it depends on the presence of consciousness to even appear. Time and space aren't absolute; they're tools our mind uses to stitch together experience.

So when you "die," what's really happening?

Think of a television. If it breaks down (or "dies"), the radio waves which transmit the picture still exist - they just have no medium through which they can be displayed. In exactly analogous manner, **consciousness doesn't go anywhere when you die; it simply lacks the television (the body) through which it can display the signal.**

The fear of death, the master fear behind all others, rests the mistaken assumption that you are a bounded object in space and time. A separate self, destined to end.

However, we know that this belief in an entirely separate self is the product of the Left Hemisphere, cutting itself off from the whole, as we have been exploring throughout this entire book. It would therefore seem to follow that **death is not the end of you**; merely the end of *this* voice and *this* body.

The "you" that dies was never really you at all. It was simply the voice in your head. But remember that You, (the real, true You) are not the voice in your head, no matter how much you choose to identify with it. And even though it's a simple concept, it's not easy to arrive at.

"Did you say 'ex-leper'?"
"That's right, sir, 16 years behind a bell and proud of it, sir."
"Well, what happened?"
"I was cured, sir."
"Cured?"
"Yes, a bloody miracle, sir. God bless you."
"Who cured you?"
"Jesus did, sir. I was hopping along, minding my own business. All of a sudden, up he comes, cures me. One minute I'm a leper with a trade, next minute, my livelihood's gone. Not so much as a 'by your leave, you're cured, mate.' Bloody do-gooder."

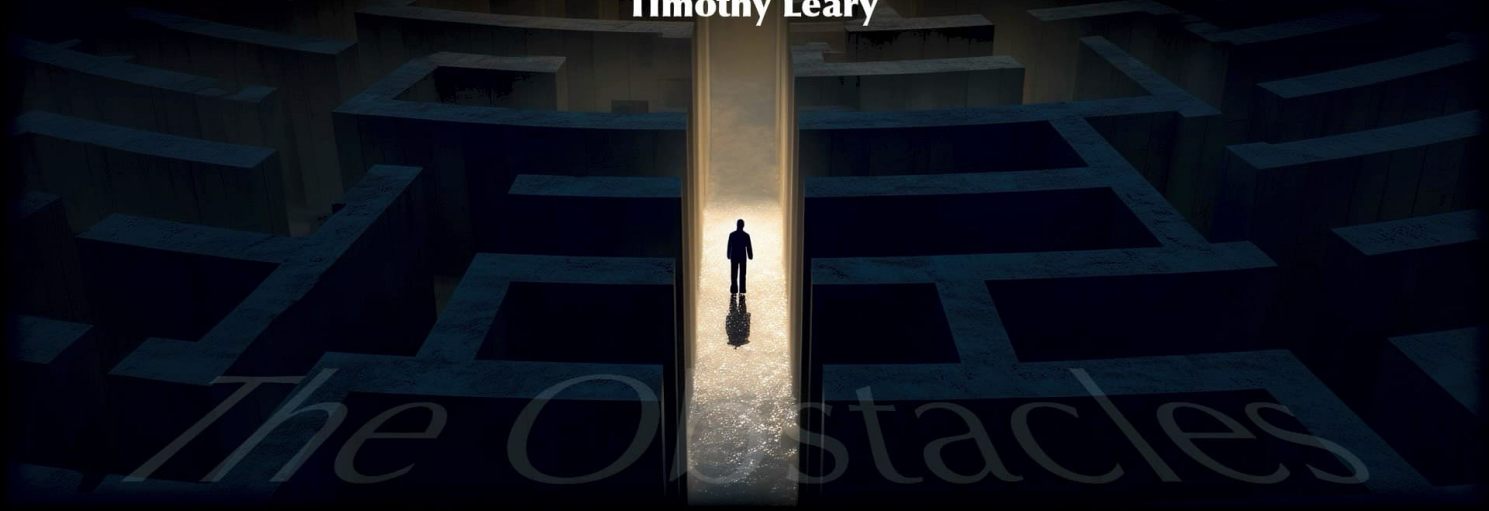
Monty Python's The Life of Brian

"If Mooglebook [a portmanteau of Microsoft, Google, and Facebook]'s executive team unanimously agree that its activities are harmful, and they want to get out of the advertising business and pivot the whole company to rescuing abused beagles, they cannot do that. They would be fired by the board immediately. If the board agreed, they would be fired by the shareholders. If somehow the advertising business did get shut down, the company would go bankrupt in a few months, and less scrupulous competitors would pick up the slack."

David Chapman

"The university, and for that matter, every aspect of the educational system, is paid for by adult society to train young people to keep the same game going. To be sure that you do not use your heads. Students, this institution and all educational institutions are set up to anaesthetise you, to put you to sleep."

Timothy Leary



Before we offer any solutions and try to break free of the belief that death is the end and so we might as well be selfish, we need to confront a hard truth: **the world has been deliberately arranged to keep us ignorant of this foundational truth, that death is *not* the end.**

Our social, economic, and educational systems are not neutral. They are structured to maintain the status quo, not to liberate human potential. **Some people at the top benefit from this arrangement**: from our distraction, our labor, our dreams being rerouted into systems that siphon our time, our wealth, and our attention. These individuals, whether knowingly or not, act as guardians of a machine that consumes life and gives back illusion.

But the trap goes deeper. Because even those who want to change things are often unable to. They're surrounded by peers, systems, and ideologies that keep them tethered to the very structures they might wish to dismantle. It's not simply that the powerful are evil (though some certainly are). It's that **even the well-meaning are caught in a web of incentives and constraints that keep the machine running**. It's as though the elites are steering the ship and yet, somehow, the ship steers them too. There's no clear villain to blame. No one to overthrow. Just countless people playing roles they didn't write, enforcing rules they no longer question.

Take the Monty Python sketch at the top. Jesus heals a leper, and the leper complains because now he can't beg anymore. His "miracle" destroyed his livelihood. The joke works because it's absurd… but it reveals something profound. We live in a world so warped that healing someone can ruin them.

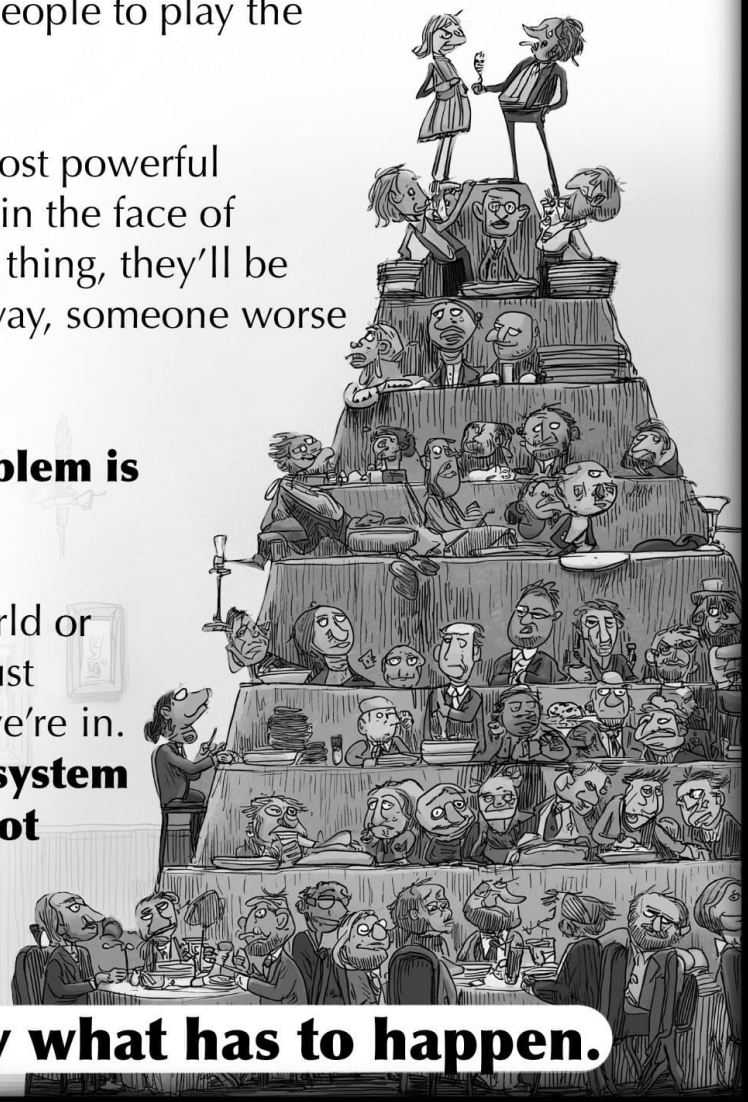
Systems of suffering perpetuate themselves because they offer structure even if it's exploitative. **In such a world, doing good becomes dangerous as alleviating suffering can collapse the very scaffold that society is built upon**.

Leary's quote captures it, too: education isn't about awakening minds but about putting them to sleep, training people to play the same game, over and over again.

And Chapman shows how even the most powerful executives in the world are powerless in the face of market logic. If they try to do the right thing, they'll be removed. If they manage to do it anyway, someone worse will take their place.

It's turtles all the way down. **The problem is systemic, recursive, and total**.

So before we can imagine a better world or any meaningful transformation, we must understand the full depth of the trap we're in. We must face the possibility that **the system doesn't just fear change—it cannot allow it**; at least, not without unraveling itself entirely.



And maybe that's exactly what has to happen.

Socrates argued that **philosophy, at its core, is a form of preparation for death**, a process that purifies the philosopher's soul by freeing it from its attachment to the body. That's why, he said, it wouldn't make sense for a true philosopher to fear death, since death is what grants the philosophers the wisdom they have been pursuing all their life.

If you die before you die, you won't die when you die.

Brian Muraresku

Ponder death, holding in the attention the principle of perfect love, and know that death is only a transformation. For perfect love does not destroy but only transforms and changes.

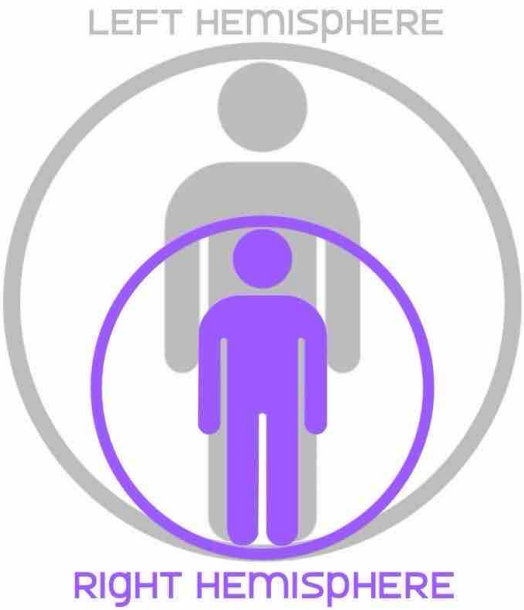
The Law of One

A large part of the solution lies in understanding the dynamics of the Problem and mobilizing enough of those who don't benefit from the current system to band together and change it. But **there's something that individuals need to experience before they're able to confront the tyranny they seek to overcome: death.**

But what do I mean by that? How can we do anything if we're dead?

We are dual beings—biological and cultural hybrids. **We consist of an animal self rooted in the body and a cultural or spiritual self layered on top**. Jonathan Haidt puts it like this: "*Like a rider on the back of an elephant, the conscious, reasoning part of the mind has only limited control of what the elephant does.*"

We are **Homo Duplex**, as Émile Durkheim described: organisms driven by instinct, yet also guided by moral codes and symbolic structures generated by society. Plotinus said we're *"poised midway between the gods and the beasts."* Robert Paul, a cultural anthropologist, added that human social life is a composite that reproduces itself not just biologically, but also through the symbolic information passed down externally to each new generation.



Much of our selfishness arises from our fear of death: from identifying entirely with our bodies, our egos, our social roles, our language-based "I." The root of so many destructive behaviors lies in our inability to reckon with the fact that we will one day cease to be. Unable to truly grasp this, we rebel. We deny. We ignore. We distract ourselves. We pretend this fate doesn't apply to us. We build skyscrapers, compose symphonies, write books (like this one) all in an effort to outlive our deaths and achieve some kind of symbolic immortality.

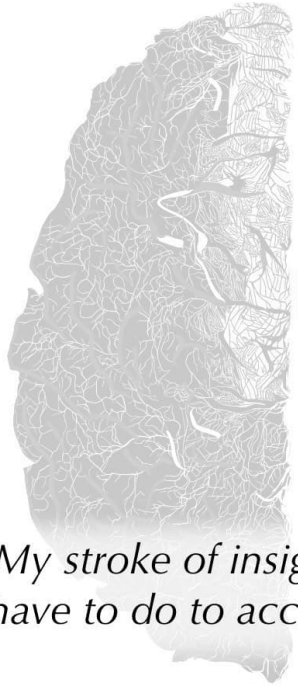
This, at least, is the thesis of **Ernest Becker** in **The Denial of Death,** and it remains one of the most powerful psychological insights of the 20th century. *"The history of human belief,"* wrote anthropologist **Robert Temple** in his abridged edition of The Golden Bough, *"is the history of our attempts to assuage our existential fears. We are all under sentence of death, so naturally we try and find some rationale for this."*

So here's the claim: our misdeeds, including all of the social maladies listed in the previous chapter, whether we realize it or not, are rooted in the fear of death. And what's the cure for this cultural and spiritual malaise? For this gnawing sense that nothing really matters and that everything we do is ultimately meaningless?

We must undergo a spiritual death.

Jeremy Lent describes the human mind as composed of two aspects: conceptual consciousness, the "I", and animate consciousness, the "self." **The "I" is extended through time, enabled by language and the left hemisphere**. **The "self,"** in contrast, **lives in the now, immersed in direct experience, mediated by the right hemisphere**. *"While the self only exists in the present moment,"* Lent writes, *"the 'I' is capable of remembering all kinds of detail about previous selves and imagining what future selves might feel like."*

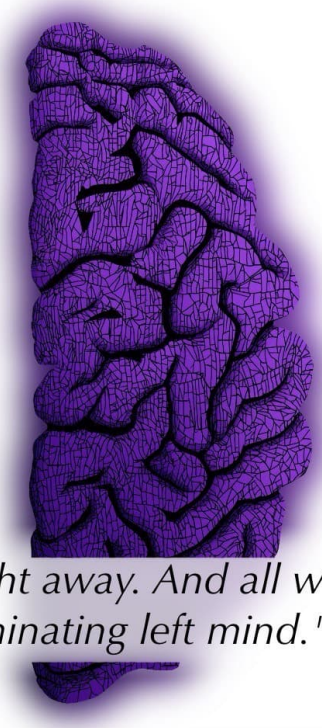
I don't mean we need to physically die because then we're no longer of any use. (Although, as we'll see later, people who undergo near-death experiences often report the very same psychological transformation I'm about to describe.)



What we need is a spiritual or cultural death.

We need to turn off our "I" and reconnect with our Self.

We need to quiet the left hemisphere and listen to the right.



"My stroke of insight would be: peace is only a thought away. And all we have to do to access it is silence the voice of our dominating left mind."
Jill Bolte Taylor

And what does this spiritual death entail?

To "die before you die."

This is what Brian Muraresku calls "the stated goal of every mystic or saint who has ever put the world's religions to the test."

To temporarily dissolve the ego, if only for a moment, in order to access the deeper reality beneath the thoughts, memories, and identities that comprise our culturally constructed sense of self.

This ego, the false or at least incomplete self, is nothing other than **the left hemisphere in overdrive, the seat of language, identity, and internal narration**.

Spiritual death is about quieting that voice. It's about encountering the full majesty of Being without preconception, filter, or agenda, turning off the predictive arrows that are ordinarily firing in every direction and forcing us to accept reality as we encounter it in the present moment.

As Muraresku explains, this is why **Meister Eckhart**, the mystic par excellence of medieval Christianity, emphasized self-effacement as the prerequisite for finding God: *"If you could naught yourself for an instant—indeed, I say less than an instant—you would possess all… We cannot serve this Word better than in stillness and silence: there we can hear it and there too we will understand it aright—in the unknowing. To him who knows nothing, it appears and reveals itself."*

It's why **Heraclitus** called thinking a "*sacred disease*," why the **Tao Te Ching** insists that "*not-knowing is true knowledge,*" while *"presuming to know is a disease,"* and why Zen teacher **Dainin Katagiri** said that: "*Whatever you think is delusion.*"

We must enter a mode of consciousness in which thought ceases, and being alone remains. And from this stillness—paradoxically—flows the capacity to act rightly.

But how can we reliably access this state of consciousness? **How do we initiate spiritual death without risking actual death?**

As it turns out, there are quite a few ways.

And one way is through the measured, intentional, and safe use of **psychedelics.**

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

[illegible]

[illegible]

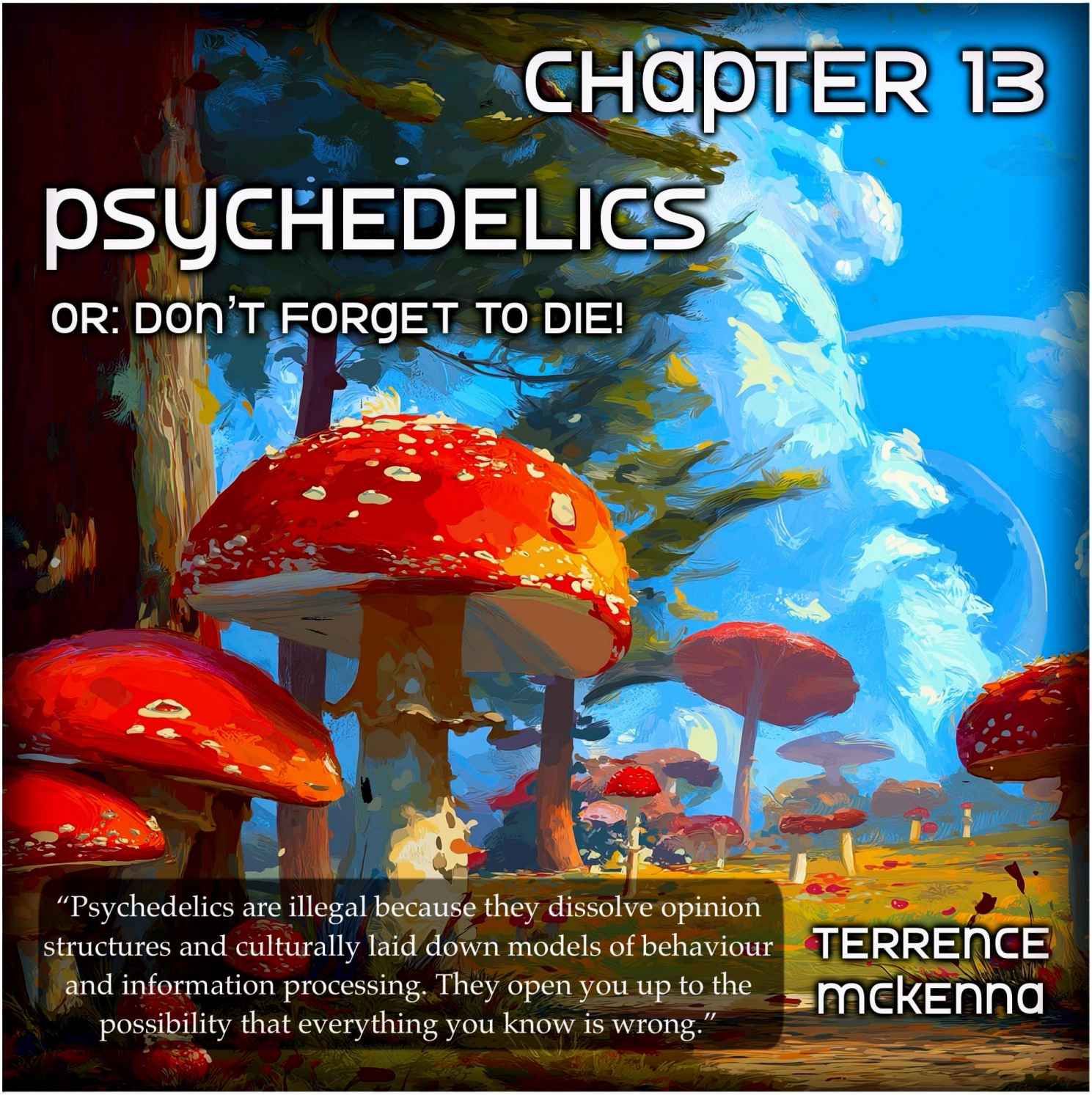
[illegible]

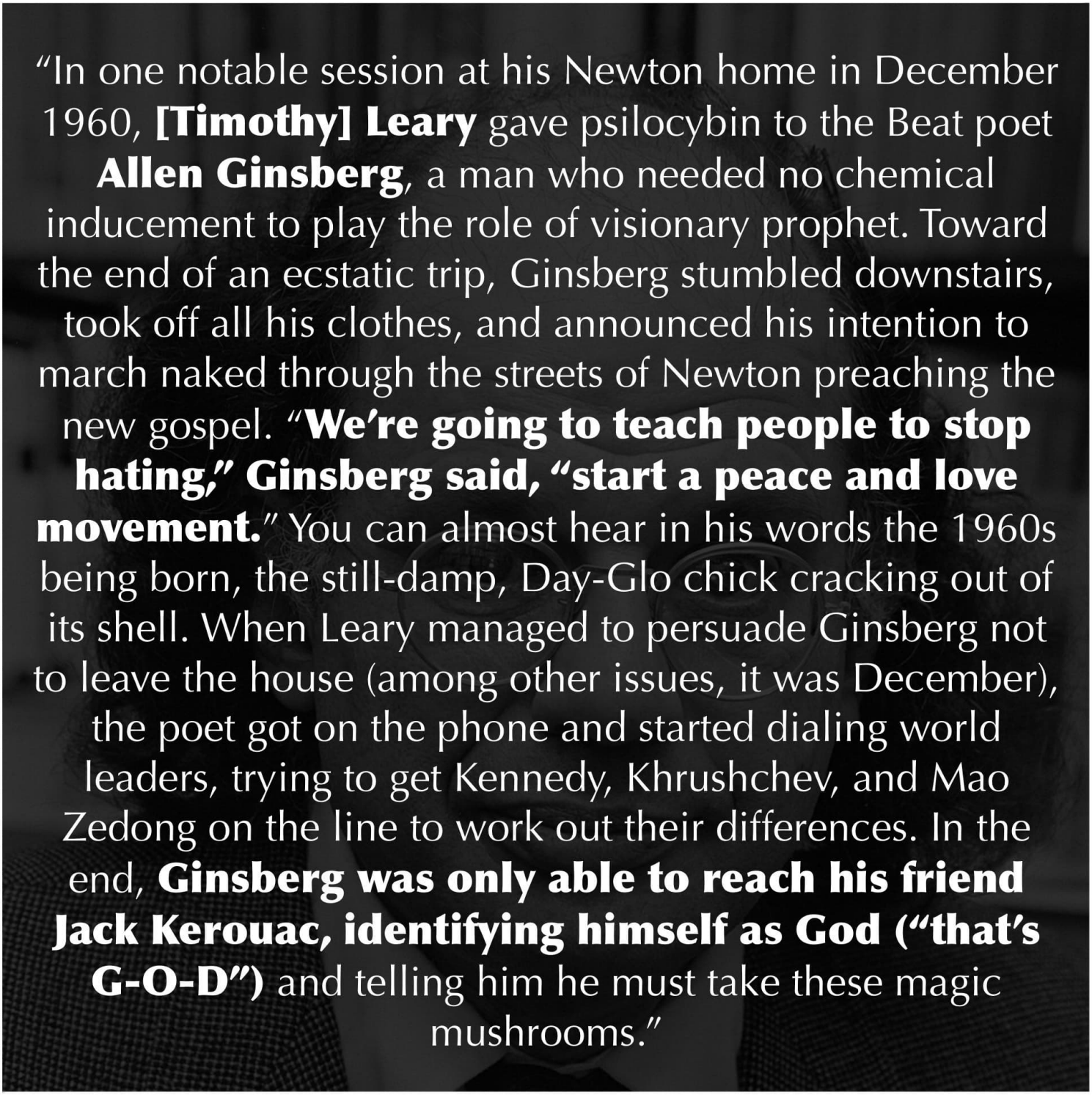
[illegible]

[illegible]

[illegible]

part 3


CHAPTER 13
PSYCHEDELICS
OR: DON'T FORGET TO DIE!
"Psychedelics are illegal because they dissolve opinion structures and culturally laid down models of behaviour and information processing. They open you up to the possibility that everything you know is wrong."
TERRENCE MCKENNA

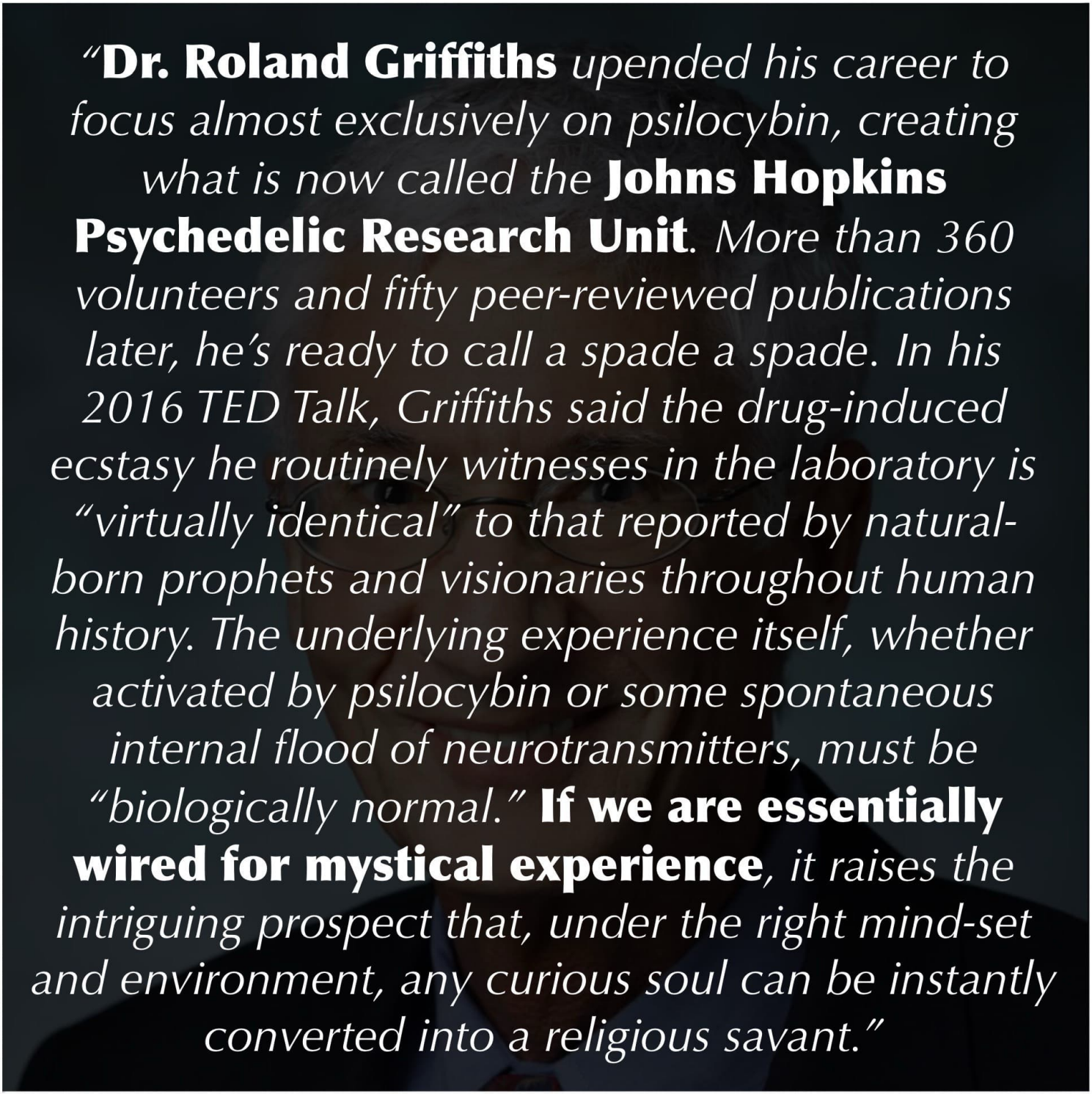


"In one notable session at his Newton home in December 1960, **[Timothy] Leary** gave psilocybin to the Beat poet **Allen Ginsberg**, a man who needed no chemical inducement to play the role of visionary prophet. Toward the end of an ecstatic trip, Ginsberg stumbled downstairs, took off all his clothes, and announced his intention to march naked through the streets of Newton preaching the new gospel. "**We're going to teach people to stop hating," Ginsberg said, "start a peace and love movement.**" You can almost hear in his words the 1960s being born, the still-damp, Day-Glo chick cracking out of its shell. When Leary managed to persuade Ginsberg not to leave the house (among other issues, it was December), the poet got on the phone and started dialing world leaders, trying to get Kennedy, Khrushchev, and Mao Zedong on the line to work out their differences. In the end, **Ginsberg was only able to reach his friend Jack Kerouac, identifying himself as God ("that's G-O-D")** and telling him he must take these magic mushrooms."

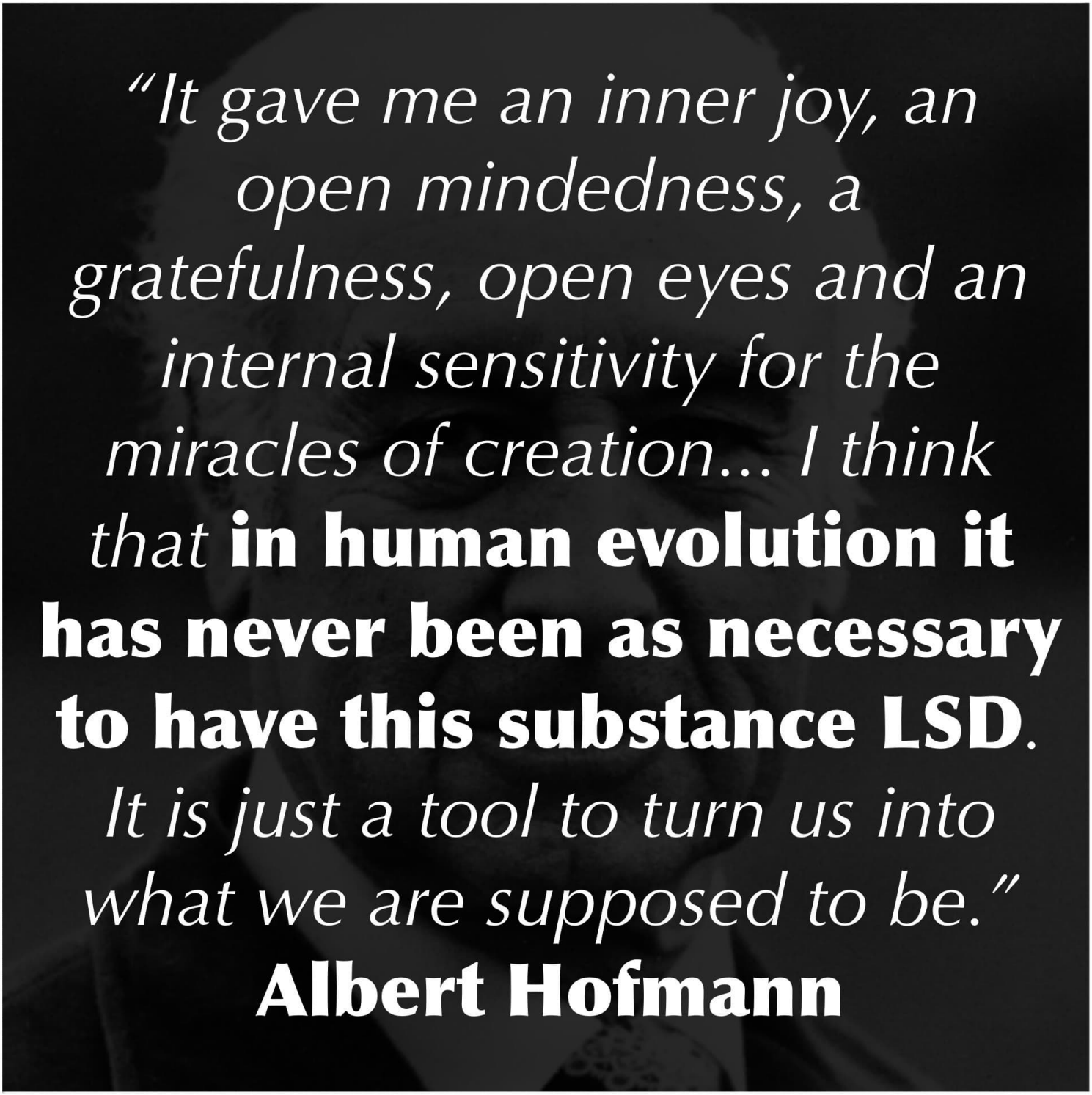
"The most famous of these [experiments] was **the Good Friday, or Marsh Chapel, Experiment, conducted in 1962** by **Walter Pahnke**, a psychiatrist and minister working on a PhD dissertation at Harvard under **Timothy Leary**. In this double-blind experiment, twenty divinity students received a capsule of white powder during a Good Friday service at Marsh Chapel on the Boston University campus, ten of them containing psilocybin, ten an "active placebo"—in this case niacin, which creates a tingling sensation. Eight of the ten students receiving psilocybin reported a powerful mystical experience, while only one in the control group did. (Telling them apart was not difficult, rendering the double blind a somewhat hollow conceit: those on the placebo sat sedately in their pews while the others lay down or wandered about the chapel, muttering things like **"God is everywhere" and "Oh, the Glory!")** Pahnke concluded that the experiences of those who received the psilocybin were "indistinguishable from, if not identical with," the classic mystical experiences reported in the literature. **Huston Smith agreed. "Until the Good Friday Experiment," he told an interviewer in 1996, "I had had no direct personal encounter with God."**

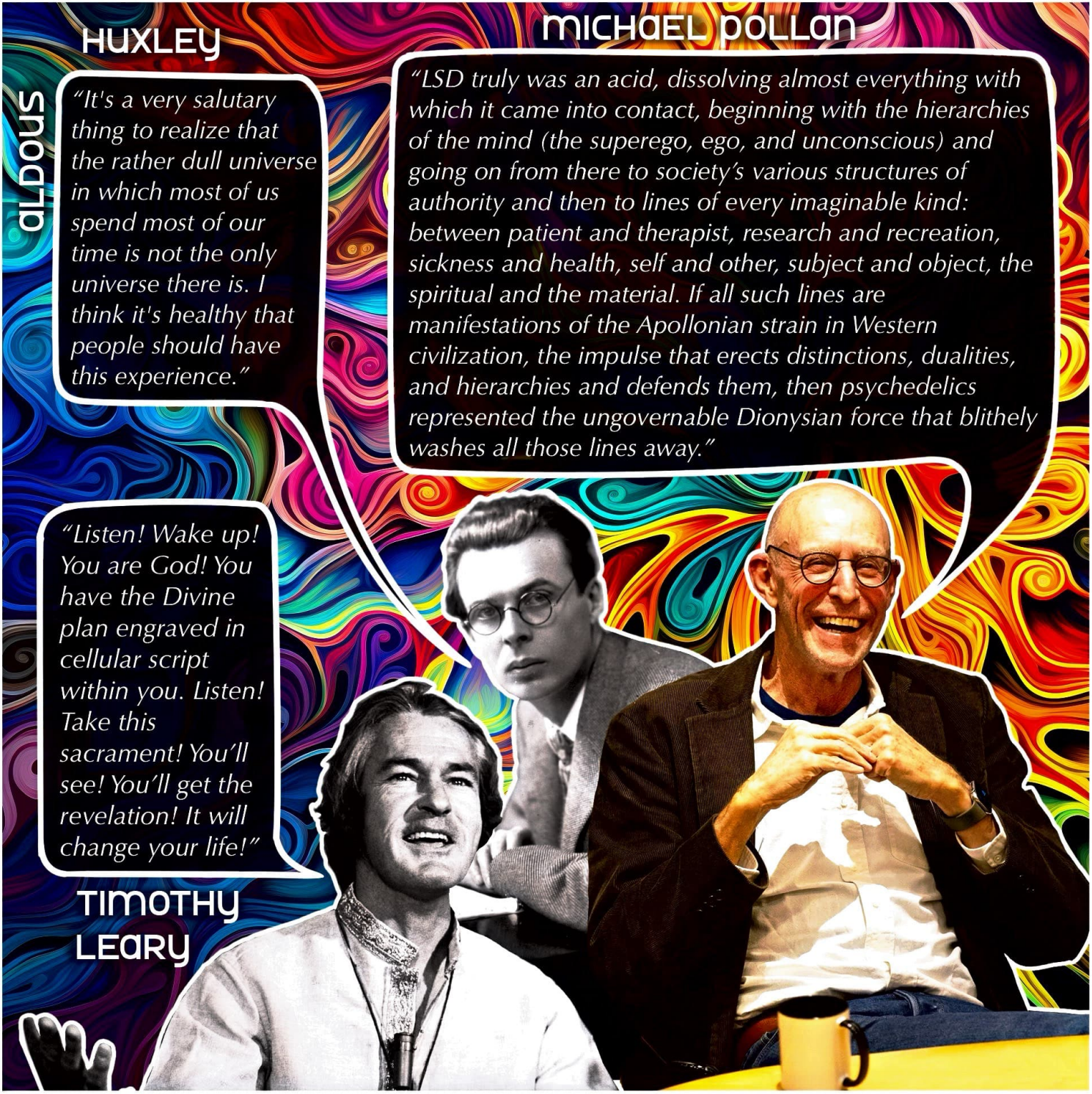
"Nothing less is happening than **the emergence of a new human order.** *A telepathic, humane, universalist kind of human culture is emerging that will make everything that preceded it appear like the Stone Age. (…) But in the Amazon and other places where plant hallucinogens are understood and used, you are conveyed into* **worlds that are appallingly different from ordinary reality**. *Their vividness cannot be stressed enough.* **They are more real than real**. *And that's something that you sense intuitively. They establish an ontological priority. They are more real than real, and once you get that under your belt and let it rattle around in your mind, then the compass of your life begins to spin and you realize that you are not looking in on the Other; the Other is looking in on you."*

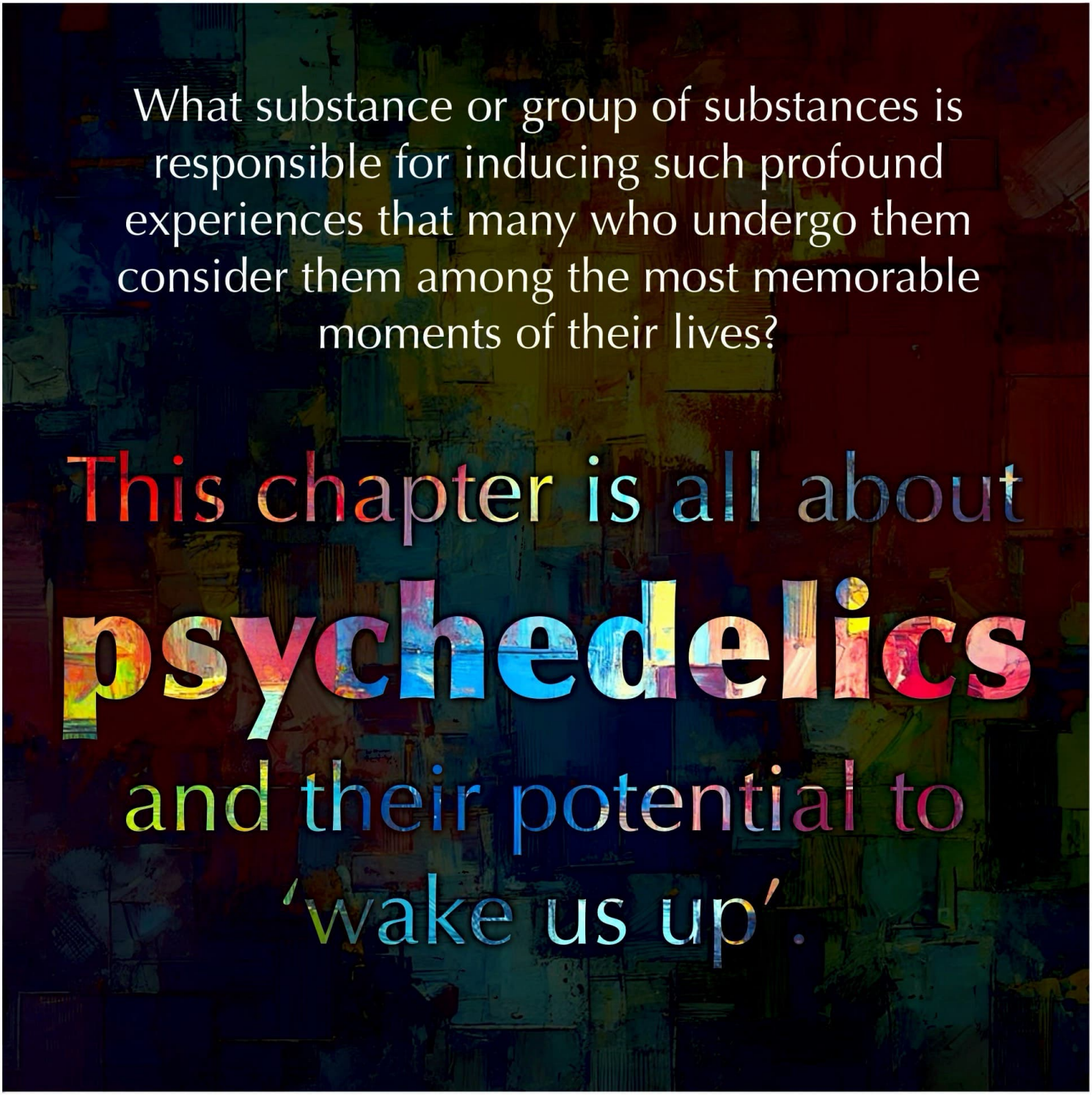
Terrence McKenna



*"**Dr. Roland Griffiths** upended his career to focus almost exclusively on psilocybin, creating what is now called the **Johns Hopkins Psychedelic Research Unit**. More than 360 volunteers and fifty peer-reviewed publications later, he's ready to call a spade a spade. In his 2016 TED Talk, Griffiths said the drug-induced ecstasy he routinely witnesses in the laboratory is "virtually identical" to that reported by natural-born prophets and visionaries throughout human history. The underlying experience itself, whether activated by psilocybin or some spontaneous internal flood of neurotransmitters, must be "biologically normal." **If we are essentially wired for mystical experience**, it raises the intriguing prospect that, under the right mind-set and environment, any curious soul can be instantly converted into a religious savant."*


"It gave me an inner joy, an open mindedness, a gratefulness, open eyes and an internal sensitivity for the miracles of creation... I think that in human evolution it has never been as necessary to have this substance LSD. It is just a tool to turn us into what we are supposed to be."
Albert Hofmann


ALDOUS HUXLEY
"It's a very salutary thing to realize that the rather dull universe in which most of us spend most of our time is not the only universe there is. I think it's healthy that people should have this experience."
MICHAEL POLLAN
"LSD truly was an acid, dissolving almost everything with which it came into contact, beginning with the hierarchies of the mind (the superego, ego, and unconscious) and going on from there to society's various structures of authority and then to lines of every imaginable kind: between patient and therapist, research and recreation, sickness and health, self and other, subject and object, the spiritual and the material. If all such lines are manifestations of the Apollonian strain in Western civilization, the impulse that erects distinctions, dualities, and hierarchies and defends them, then psychedelics represented the ungovernable Dionysian force that blithely washes all those lines away."
"Listen! Wake up! You are God! You have the Divine plan engraved in cellular script within you. Listen! Take this sacrament! You'll see! You'll get the revelation! It will change your life!"
TIMOTHY LEARY


What substance or group of substances is responsible for inducing such profound experiences that many who undergo them consider them among the most memorable moments of their lives?
This chapter is all about
psychedelics
and their potential to
'wake us up'.

A Bit of Etymology

Psychedelics are various plants, fungi, or chemicals that have a very powerful impact on the mind. Substances such as mescaline, lysergic acid diethylamide (LSD), magic mushrooms, dimethyltryptamine (DMT), methylenedioxymethamphetamine (MDMA or ecstasy), ketamine, or Ayahuasca, while having appreciable differences in how they affect our conscious states, are all substances that contribute to having a very different sort of conscious experience, similar to the difference between dreaming and wakeful states. **It's commonly said that these experiences 'wake us up' to the 'real' reality which lies just beyond everyday perception.**

There are different terms that have been put forward to classify these substances and looking at their etymology may shed some initial light on whatever it is that they do.

A **psychedelic** is that which '*manifests the mind*', from the Greek '*psyche*' meaning soul, spirit, or life breath and '*deloun*' meaning to '*make visible, or to reveal*'. A psychedelic is therefore that which shows us those aspects of the mind which are usually hidden to us in normal waking moments.

A **hallucinogen** is that which induces hallucinations, or wanderings in the mind. These are perceptual experiences that do not correspond to some external, physical sensory stimulus. You may see a pink elephant floating in the sky where there is no such thing in our consensus reality; this doesn't mean that it's not real, merely that the perception is not rooted in physical reality.

A **psychotomimetic** is that which '*mimics the signs and symptoms of psychosis*', and psychosis is the disconnect between oneself and reality. A psychotomimetic is, then, that which disconnects you from reality. (If this seems like a negative, then it will make more sense later.)

An **entheogen** is that which generates the God within, from the Greek '*entheos*' meaning full of the god or '*possessed*' and the word '*genesthai*' meaning to come into being, much like the word genesis. Thus an entheogen is a substance that causes one to be possessed by God in a spiritual manner. (Some would say that you actually become God, or have the dormant divinity within you awaken. The interpretation given to this state of being is flexible.)

An **empathogen** is that which generates empathy or the ability to enter into the perspective of the other. Indeed, the very concept of the other dissipates entirely and the perspective of the other becomes the perspective of the self, as we will see later on.

These words all describe various aspects of the psychedelic experience and are all relatively interchangeable words to describe these substances.

Even though these substances are colloquially known as 'drugs', with all the negative baggage that comes loaded with this term (including addiction, overdoses, criminality, filth, etc), **an interesting aspect of these substances is their lack of addictive quality**.

(Addiction itself requires a whole chapter to explain, since it's itself subject to a host of misinterpretations; for now, suffice it to quote **Russell Brand** when he said that: "*To the addict, drugs are not the problem. Reality is the problem; drugs are the solution*." See the Bullshit Society chapter to understand what I think he means.)

Even though several psychedelics carry various degrees of potential for abuse (including ketamine, THC, one of the active compounds in cannabis, and MDMA), **most classic psychedelics** (psylocibin, LSD, mushrooms) **don't have an effect on the body, don't lead to addictive relationships, and can't lead to deaths from overdose**. This doesn't mean that caution shouldn't be exercised; you should always consult with those who have experience in this area before embarking on any journey, and children should be kept away from these substances as they're not mature enough to understand these experiences.) And even though some individuals may experience chronic symptoms of anxiety (especially individuals having a family history of psychosis), large epidemiological surveys find that a lifetime **use of psychedelics is not associated with increased risk of mental health problems but, rather, is associated with improved measures of mental health.**

The point is simple: **do NOT take these substances lightly!** They are powerful tools for transforming your experience on this earth.

But questions present themselves immediately: How can it be that divorcing yourself, albeit temporarily, from the physical, consensus reality can actually be beneficial for your mental health? Wouldn't temporary psychosis occasion a *drop* in mental health levels?

And if this is the case, *why* do people report experiencing the benefits they seem to report?

What is actually happening during a psychedelic trip, not necessarily in neurological terms, but in broad brush terms that anyone can understand?

Why has modern society gone to such lengths to suppress and criminalize these substances, despite their apparent benefits?

Are these substances revealing something real about consciousness and reality, or are they just producing elaborate hallucinations?

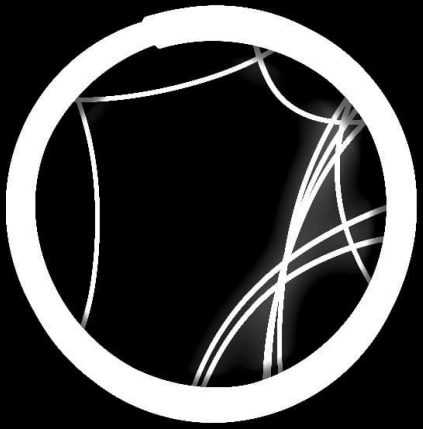
What actually happens during a Trip?

Let's start with the trip itself.

Recall that perception is a blend of bottom-up sensory input and top-down prediction. We can say, for the sake of argument, that the RH comes into direct contact with reality (bottom-up sensory input) and the LH is trapped in a world of representation (top-down prediction). As we age, we start relying less on the raw, immediate data coming in through our senses and more on the predictions we've built up over a lifetime. But this means that **we don't see the world as it is but as we think it should be**, taking almost everything for granted. Life starts to feel predictable, routine, even dull and, **as a result, our sense of joy and wonder fades**.

"LSD appears to disable such conventionalized, shorthand modes of perception and, by doing so, restores a childlike immediacy, and sense of wonder, to our experience of reality, as if we were seeing everything for the first time," writes Michael Pollan. **A trip is a neurological reset as we come to see (really see) reality for the first time again, without our arrogant egos or predictions standing in the way.**

Neural Underpinnings of Mystical States



"Different parts of the brain are massively more connected in the psychedelic state than in normal consciousness," **Jeremy Lent** writes. Essentially, the abstract truth that **"Everything is One" becomes a deeply felt reality** as we begin connecting previously unconnectable facts — including our own Selves within the whole of the universe. The boundaries between ourselves and reality dissolve, and we come to realize that we *are* the whole — a uniquely differentiated and intricately integrated part of it.

But what does this sense of interconnectedness actually do? And why does it matter? **It restores meaning to a world that often feels empty and directionless.** To understand why this is so important, we first need to ask: what is meaning, really?

What is Meaning?

"Meaning is a function of connectedness," says Lent. **Something, in short, is meaningful if it can be connected to something else non-randomly**, and the more connection there is, the more meaning it has. A puzzle piece on its own is meaningless but in relation to the whole puzzle takes on a significant meaning.

"Meaning itself is a whole/part relationship. **For something to have meaning, it must be a means, or it must exist for, something else**. *In the context of an orchestra, each musical instrument only has a meaning that's intelligible at the level of the whole. The violists part in a Beethoven symphony is virtually meaningless outside the context of the rest of the orchestral score. Simply put, to have meaning is to be an important part in a larger whole."*
Brendan Graham Dempsey

To have meaning is to be a part and recognize the whole to which you belong. Nick Chater, a professor of behavioural science, agreed when he wrote: *"that meaning comes from patterns of relationships. (…) The word dog has developed its meaning because of the way we use it – its role in the language, in our lives, in its connections to the world (e.g. the existence and nature of dogs), the way our perceptual systems classify the world, and much more. But it is clearly a hopeless strategy to look for the meaning of the word by closely scrutinizing the word itself."*

Psychedelics are brilliant because they allow us to tune in to the whole universe to which we belong — a universe in which we are an integral part — by quieting our predictive brains, our LHs, and revealing the crucial role we play in its unfolding and evolution.

Interconnection and meaning are always present (the universe is never not interconnected), but because we're forced to engage in LH modes of being to survive in this particular society — and because the LH cannot perceive interconnectedness even if its life depended on it — an entire dimension of reality remains inaccessible. The result is a widespread sense of disconnection and a deep impoverishment of our lives.

Psychedelics help us tune in to the right wavelength by quieting the LH and giving space for the RH to perceive the underlying unity and interconnection of everything.

This is what **McGilchrist** means when he says that "*the 'betweenness' is more important than the 'things' we believe we discern within it. Relationships are prior to relata.*"

One consequence of the dissolution of the boundary between ourselves and everything else is **we stop fearing death**, as I alluded to in the previous chapter.

If we 'are' everything already and psychedelics are the catalyst that instigate this epiphany, then when we physically die, we don't cease to exist; we merely cease to exist *in this particular form with this particular body*.

"Many of the volunteers reported that over the course of a single guided psychedelic "journey" they reconceived how they viewed their cancer and the prospect of dying. **Several of them said they had lost their fear of death completely.** *The reasons offered for this transformation were intriguing but also somewhat elusive*. "**Individuals transcend their primary identification with their bodies and experience ego-free states**," *one of the researchers was quoted as saying. They "return with a new perspective and profound acceptance,"* writes Michael Pollan.

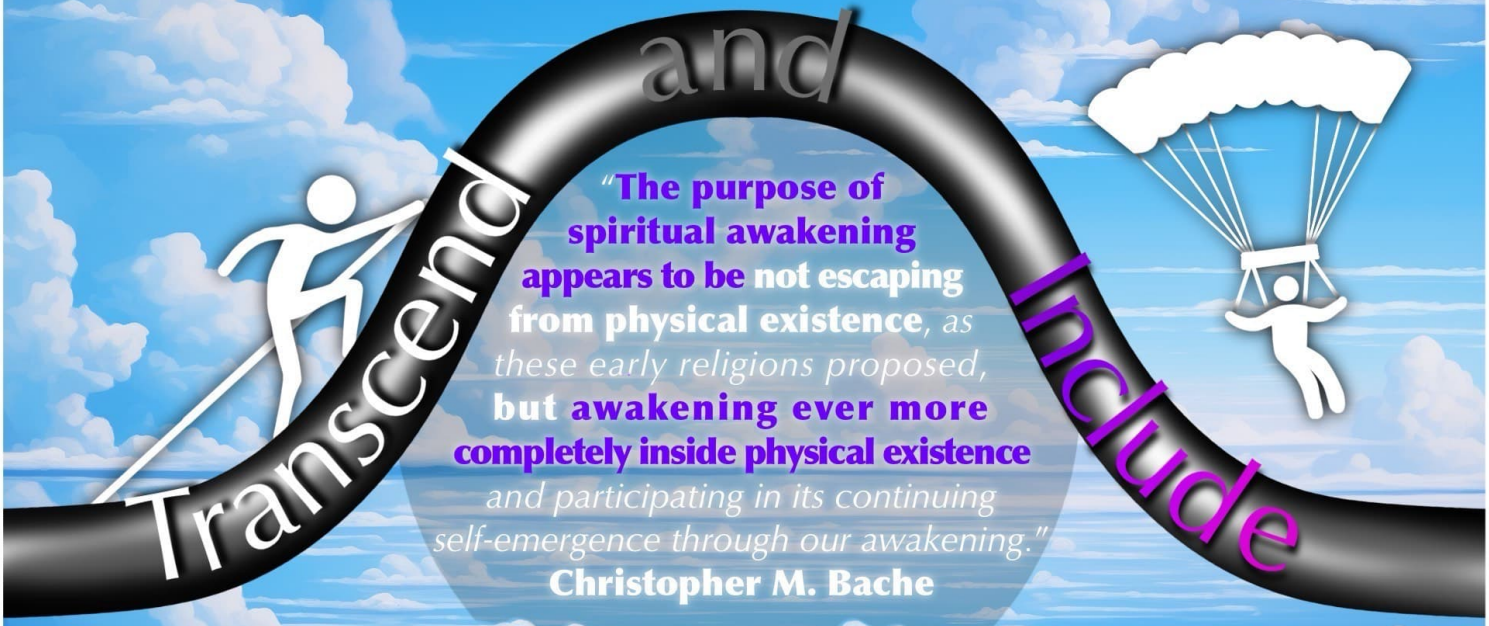
Of course, the fear subsides in proportion to how much people stop identifying with their physical bodies. If people return from the trip still clinging to their corporeal form then, knowing that their physical bodies are going to perish, the fear of death would remain.

"For life and death are one,
even as the river and the
sea are one."

Khalil Gibran

People make the claim that transcendence is the way, leaving behind the messy everyday world in order to reach a unitary oneness. But this is to remain trapped within dualism, since you're splitting the world up into two pieces (the pristine psychedelic experience and the disgusting reality which I have to come back 'down' to) and choosing one over the other.

The aim is to transcend and include, differentiate and integrate, break away and come back. If we hate our present reality, then the psychedelic experience should be seen as a tool to make us embrace the present, not reject it.



"**The purpose of spiritual awakening appears to be not escaping from physical existence**, *as these early religions proposed,* **but awakening ever more completely inside physical existence** *and participating in its continuing self-emergence through our awakening.*"
Christopher M. Bache

As Jeremy Lent explains: "*One takes the mass of confused things,' said Zhuangzi, the Taoist sage, 'and unites it as one … For him who can but realize his indissoluble unity with the whole … death and life, end and beginning, are no more than the succession of day and night.*' **The Tao, Zhuangzi explained, is to be found everywhere in the world, not just in a transcendent realm: it is in the ants, the grass, the earth – even in the 'piss and shit'.**

These entheogenic, hallucinogenic substances are non-addictive, relatively safe, and powerful tools for transforming consciousness — expanding the mind, dissolving fear, and reintroducing a sense of meaning. So **why are they still illegal and marginalized?**

Quite simply because widespread awareness of their potential threatens the current beneficiaries of our bullshit society. If enough people woke up tomorrow, the system as it stands would no longer function in their favor. And this 'Great Awakening' isn't just idle speculation either; it already happened once, during the hippie movement of the late 1960s in America.

As **David Graeber** put it: "*The thing that people in power fear the most is a population that has basic security and time. I mean, that started to happen in the late sixties and look what happened. They freaked out! I mean, you can actually see this. I talked to people who were in different ruling-class think-tanks at the time and they said there was a lot of discussion, like what's going to happen when robots replace all the jobs. We think the hippies are bad; what happens when the entire proletariat turns into hippies? Oh my God!*"

These substances really have the potential to wake people up and, in order to see their potential, we need to turn to the most famous man in all of existence.

In **The Immortality Key, Brian Muraresku** explores the origins of Western religion. The book suggests that **the Ancient Greeks consumed a secret psychedelic sacrament during their most famous and well-attended religious rituals**, namely the Elusinian and Dionysian mysteries, **which then got passed along to the earliest, Greek-speaking Christians**. The "immortality" sought through these ancient rites wasn't just a metaphor but a transformative state of consciousness facilitated by psychedelic rituals, a tradition which was then suppressed by institutionalized religion.

In other words, there is nothing new under the sun! We are just rediscovering a psycho-technology that has been in use for thousands of years and suppressed for just as long.

Why Psychedelics Will Save the World

"As with Hubbard and Huxley and Osmond before him, psychedelics had convinced Leary that they had the power not just to heal people but to change society and save humankind, and it was his mission to serve as their prophet."
Michael Pollan

If people engage in various selfish endeavours, it's because they entirely identify with their body or ego. "*Might as well make merry for time is short,*" is the motto of this bunch, thus beginning their slow descent into hedonism and eventual nihilism. But what they don't realize is that they aren't their body and this misidentification stems from looking at the part to the total exclusion of the whole, using the LH and completely ignoring the RH.

Most people think that you have to meditate for many, many years alone on a mountaintop before ceasing to see your body as the be-all and end-all of existence, a luxury which eludes many slaves trapped within enormous pyramidal structures of power. That may be true, and meditation is the ultimate goal towards which we must strive, but we've also been offered a lifeline in the form of these entheogenic substances. Regard it as a cosmic gift to help shift society's level of consciousness; **It's only when they're aware of the falsity of this 'mask' that people do what's necessary for the health of the planet, their communities, and their selves**, or what's not entirely rooted in partial, egotistical drives to the detriment of the whole. There are other ways of 'escaping' this identification, but these are less reliably induced than psychedelic trips. Their experience, however, leads the way to a more expansive view of the universe and of the person's place within it, and to the re-enchantment of the world; it becomes a place of wonder and beauty again.

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

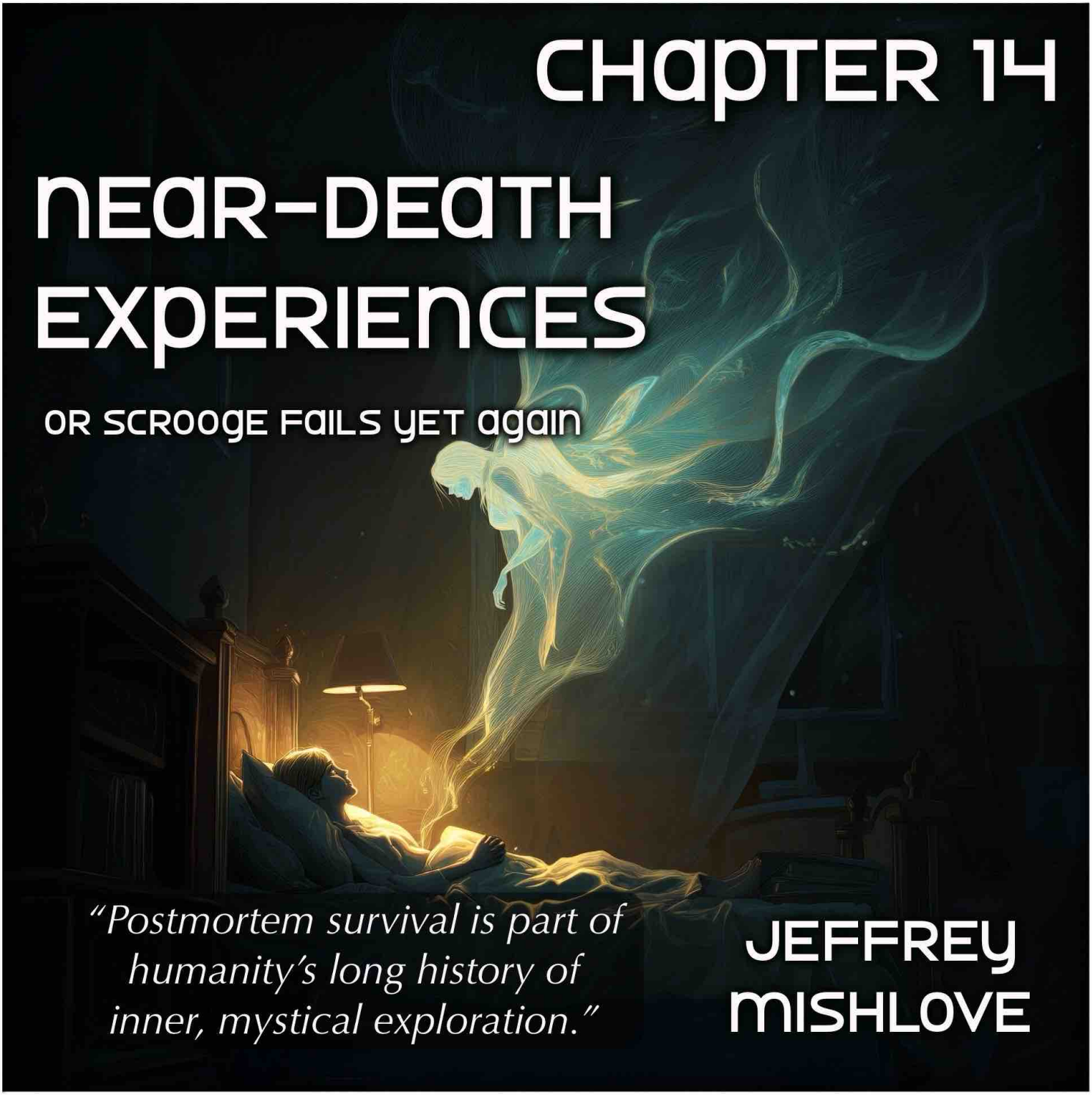
Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

[illegible]

Chapter 14

Near-Death Experiences

or Scrooge Fails Yet Again



"Postmortem survival is part of humanity's long history of inner, mystical exploration."

Jeffrey Mishlove

What psychedelics are trying to teach us is that:

life carries on after death, and that it's necessary to experience this "death" in order to begin to truly live.

Before we experience it, we're not fully alive; we're just surviving. We have nothing to fear afterwards because, as we lose our physical bodies, we 'wake up' into a greater reality that we only catch glimpses of in this life.

But psychedelics aren't the only clues that we have at our disposal for getting a **peek behind the curtains**. Some people are thrown into that rehearsal uninvited —**through actual, physical brushes with death**.

What is a Near-Death Experience (NDE)?

According to the Near-Death Experience Research Foundation, a near-death experience (NDE) is "*a lucid experience associated with perceived consciousness apart from the body occurring at the time of actual or threatened imminent death*."

According to the reductive model of the western scientific world, this should not be physically possible since consciousness is created by the brain. And yet, there are endless cases that show how this reductive LH-model cannot be right as we have seen time and time throughout the course of this book. Remember that the models propounded by the LH are overly reductive and merely instrumentally useful for achieving a particular end, not for conceptualising the entirety of the universe and our place within it.

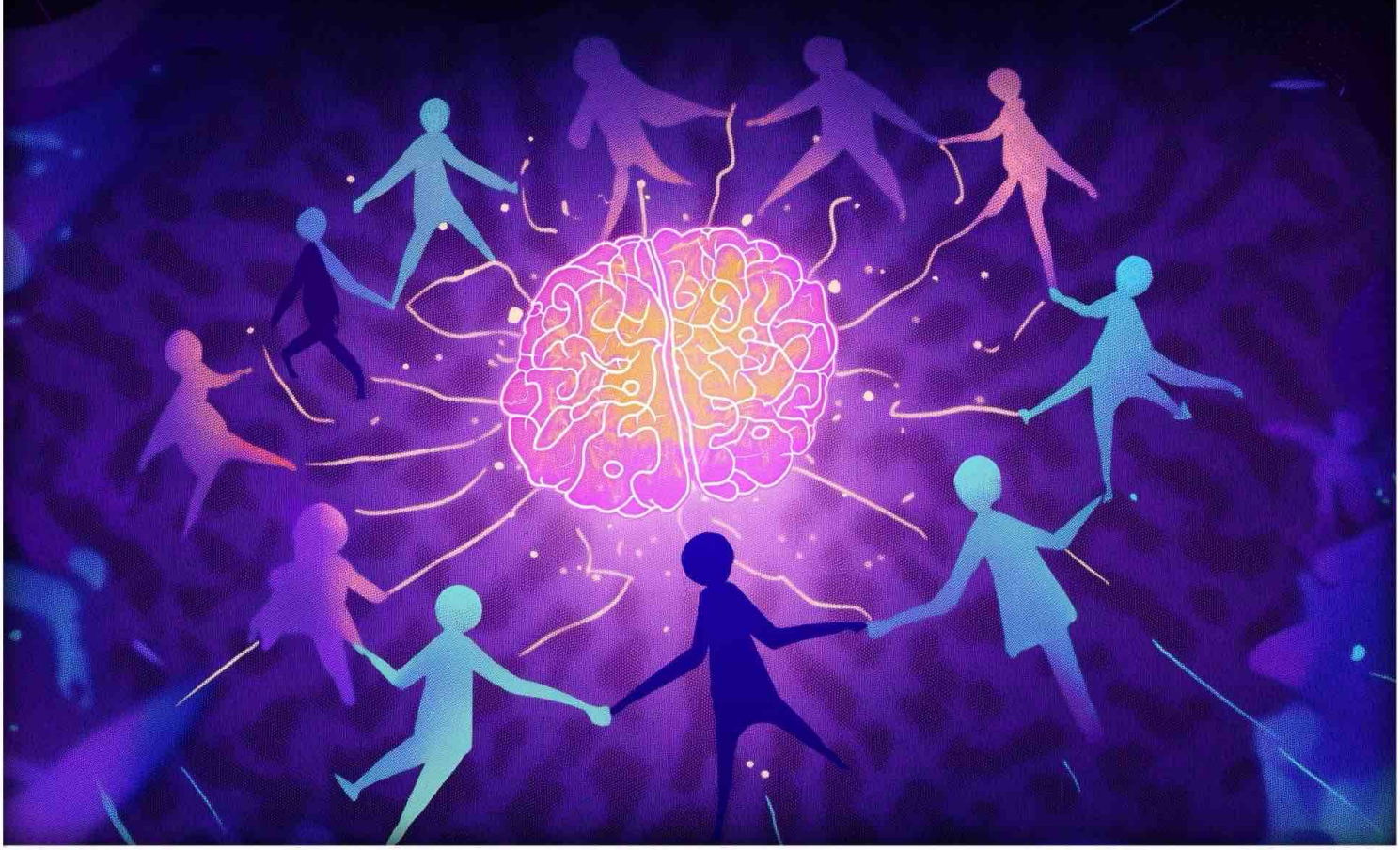
Across cultures and contexts, **NDEs share recurring themes**:

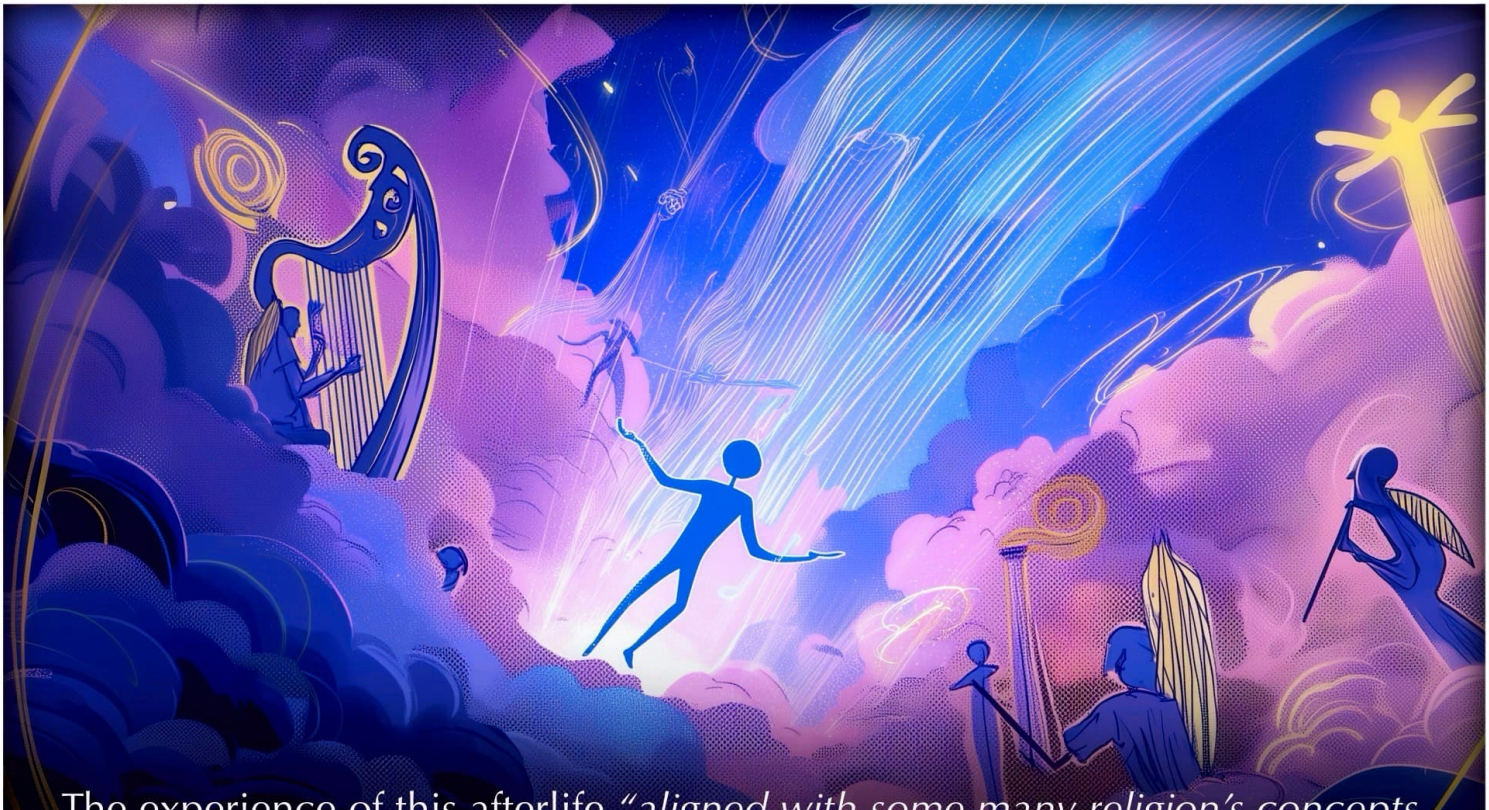
- An out-of-body experience.
- Travel through a tunnel or void.
- An encounter with a being of light or deceased loved ones.
- A life review that highlights the emotional impact of one's actions.
- A Sense of unity, peace, and unconditional love.
- The choice or command to return to life.

These are not isolated hallucinations. They are patterned, meaningful, and transformative which also strongly resonate with right hemisphere modes of knowing: interconnectedness, depth, and emotional salience.

Let's look into the case of **George M. Knowles**, an experience that touches nearly every hallmark of a typical near-death experience mentioned before.

Without delving into the specifics, because they are much too personal to share publicly, Knowles said that he had given up on life, that he was a shell of a human being, barely alive. **After dying, he met 'God' in a near death experience, a "***very friendly entity***," which explained that the being known as 'God' "***is apparently just all of us subconsciously combined***," and that "***humans are essentially cells of humanity's hive mind.***"

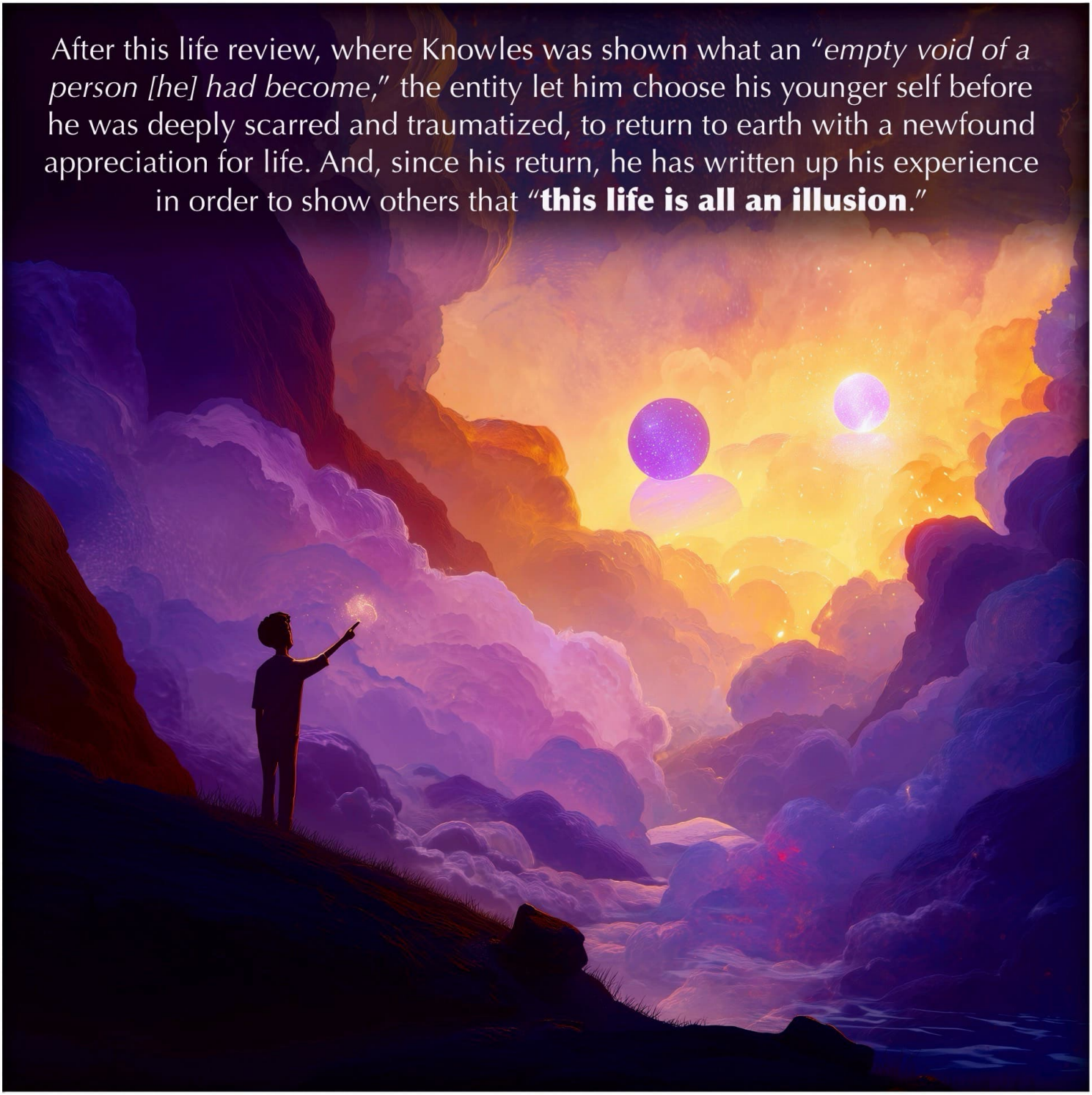




The experience of this afterlife *"aligned with some many religion's concepts of 'heaven'. It was more real, vivid, and detailed than anything I've experienced while being awake and alive, truly indescribable.* **I know why they call it paradise, it was the greatest feeling I've ever felt."**

In this paradise, **Knowles met his grandfather who had been guiding him** since his death years prior to this experience. The grandfather explained that there is a concept of '**judgment**' in this paradise and how it seems to work. In this afterlife, the bar is set incredibly low in terms of expectations. No one is expecting you to be Jesus to be accepted; as long as you loved others and you helped in your own idiosyncratic way, then that would be enough. *"I got the impression you have to be really terrible to not pass. 'It' seems to love damn near 100% of us as we are."*

After this life review, where Knowles was shown what an "*empty void of a person [he] had become*," the entity let him choose his younger self before he was deeply scarred and traumatized, to return to earth with a newfound appreciation for life. And, since his return, he has written up his experience in order to show others that "**this life is all an illusion**."

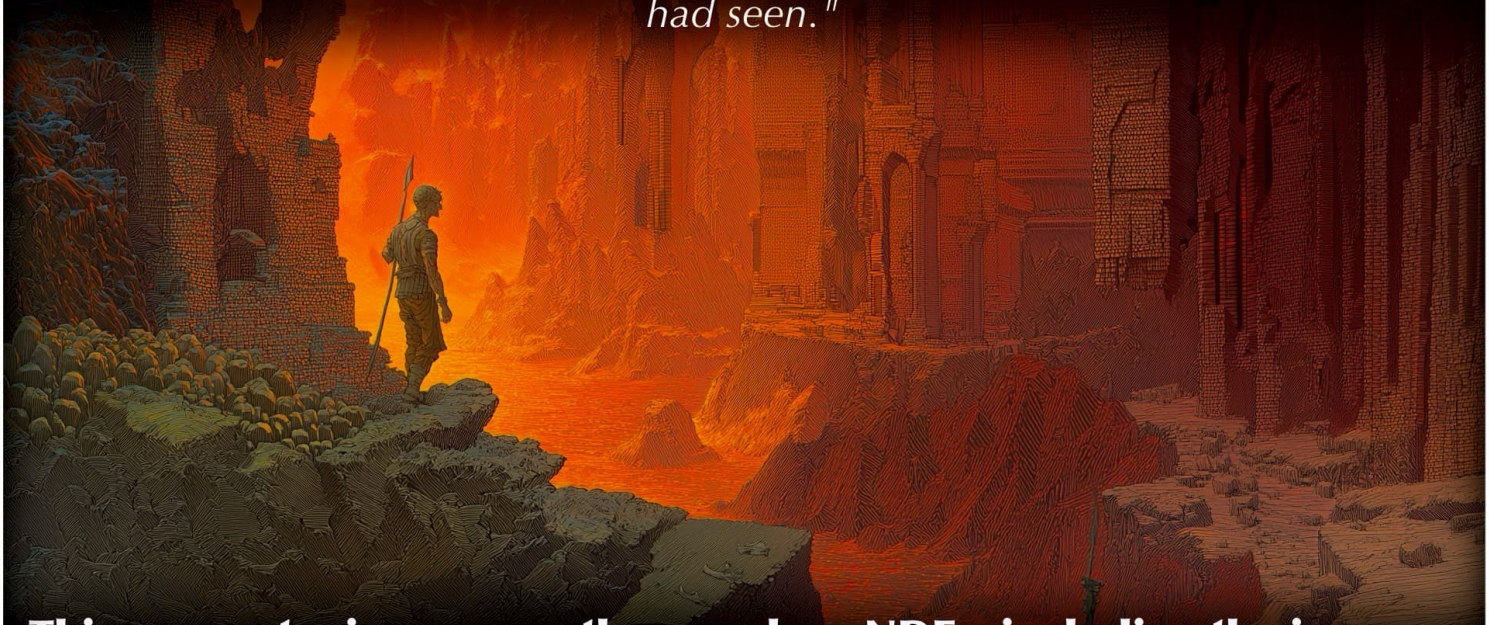


But if it's all illusion, what's the point of it in the first place? "*The short summary is we volunteer to come to this shitshow before we're born because life here grows us in terms of intelligence and character. This life is also a form of high stakes entertainment.* **We incarnate on Earth for the same reason someone plays Dark Souls- for the challenge**. *We live countless many lives, and get better at the game each play through. Ultimately our Earthly lives are just like game/training levels, the goal is to grow to become "Gods" ourselves. In order to become a God, we must experience the Universe from all of the lower levels in order to successfully navigate the higher levels in which we are far more intelligent and powerful than humans.* **This human experience isn't a punishment, this isn't hell. We're not exactly trapped**. *Not in terms of eternity at least, but we're sure as hell locked in for the duration of our human lives."*

Historical Accounts of NDEs

Now, lest you think that these accounts are merely modern, the result of minds gone insane in an insane society, think again. One of the earliest recorded NDEs appears in **Plato's** *Republic,* written around 375 BC. In the **Myth of Er,** a soldier dies in battle, is placed on a funeral pyre and, twelve days later, wakes up to recount his journey to the afterlife:

"When his soul went forth from his body he journeyed with a great company... They came to a mysterious region with two openings in the earth and two in the sky. Judges sent the righteous upward to the heavens and the unjust downward into the earth... Er was told he must return to life to report what he had seen."



This account mirrors countless modern NDEs, including the journey, the judgment, and the return. It's all there—thousands of years before our current medical technology made clinical resuscitation possible.

Plutarch, the Greek philosopher and priest at Delphi, recounts the story of **Aridaeus,** a man who died and came back to life after a few days. When revived, Aridaeus described leaving his body, being judged, and witnessing a heavenly realm where souls were prepared for rebirth. He described lights, music, and spiritual guides — classic elements of the modern NDE.

St. Paul in 2 Corinthians 12:2–4 wrote: "I know a man in Christ who fourteen years ago was caught up to the third heaven… whether in the body or out of the body I do not know… and he heard inexpressible things, things that no one is permitted to tell." Many interpret this as Paul describing an NDE.

Recorded by the **Venerable Bede** in *Ecclesiastical History of the English People***, Drythelm,** a pious man from Northumbria, was believed dead for a night and then revived in the 8th century AD. He described being led through terrifying and beautiful places, including visions of hell and paradise, and returned with a renewed sense of devotion and purpose.

The Tibetan Book of the Dead, also from the 8th Century AD, though not a narrative account, provides a vivid guide for the soul through the stages of death, from detachment from the body to possible rebirth. Many modern experiencers report stages that eerily match this ancient guide: the bardo state (intermediate realm), visions of deities, and a life review.

Of course, you will likely find many more examples if you trawl the history books of other cultures or if you pay attention to the oral history of non-literate peoples. **These are not merely old wives tales but echo down the halls of history.**

Scientific and Medical Research

Have these cases been studied clinically? Indeed they have. And, interestingly, those who actually study these cases almost unanimously come to the conclusion that these are real experiences.

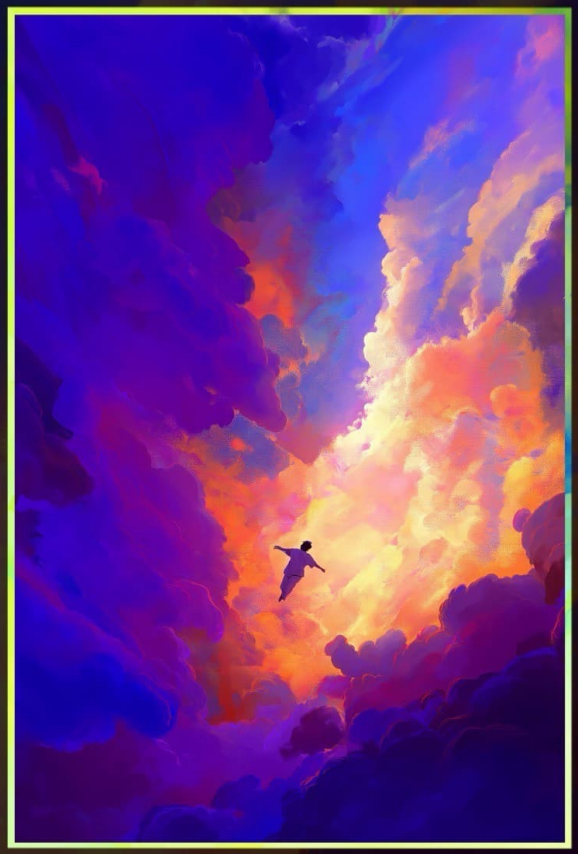
Jeffrey Long, a radiation oncologist, who has studied over 5,000 NDE cases, concluded that **"there's no doubt" in his mind that life continues after death**. His work began after patients began recounting vivid, detailed NDEs during cardiac arrest.

Near-death experiences are overwhelmingly positive, with most people reporting encounters with a radiant light, a profound sense of unconditional love, and a peace so powerful that over 75% express a desire to stay in the afterlife. **Nearly all who return lose their fear of death, often gaining a deep sense that consciousness continues beyond physical life.** While negative NDEs do occur, they are extremely rare and often lead to lasting personal growth and the same conviction that death is not the end.

There is an overwhelming consistency in these accounts regardless of where in the world they've occurred. *"We have received accounts of NDEs translated from over 30 languages, and* ***they are strikingly similar, whether the person is Christian, Muslim, Hindu, Jewish or atheist.*** *There's no pattern of prior beliefs or life experience that would explain what is happening—which tells me these are indeed real and otherworldly experiences,"* Long said.

Bruce Greyson, one of the pioneers of NDE research, played a crucial role in establishing the field as a legitimate area of scientific inquiry. A psychiatrist by training, Greyson began studying NDEs in the late 1970s, when the phenomenon was largely ignored or dismissed by mainstream medicine. Recognizing the need for a more rigorous, systematic approach, **he developed the Greyson NDE Scale—the first standardized tool to evaluate and quantify the core components of an NDE.** This scale helped bring much-needed structure to the study of what had previously been seen as anecdotal or fringe experiences, allowing researchers to compare cases across different individuals, cultures, and clinical contexts.

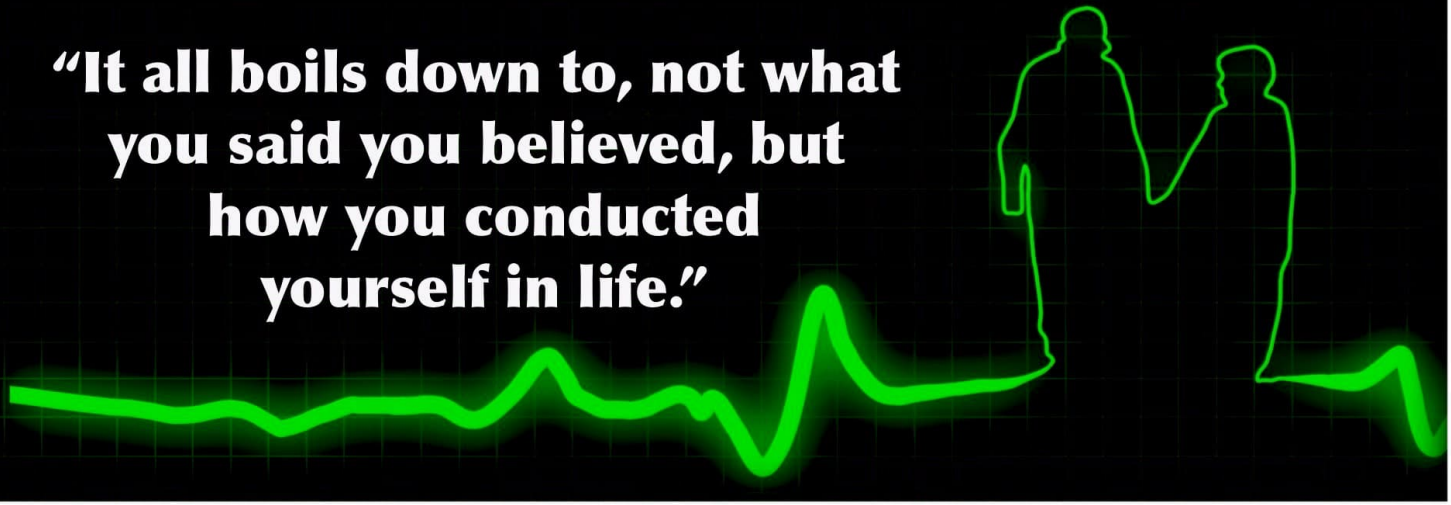
Over the following decades, Greyson collected and analyzed thousands of NDE reports. **What emerged from his work was a striking degree of consistency:** people from vastly different backgrounds—religious and non-religious, young and old, from various parts of the world—reported **similar experiences of peace, light, out-of-body awareness, and life review**. Perhaps even more importantly, Greyson documented the transformational effects of NDEs: people who had them often underwent profound shifts in values and worldview, returning with a diminished fear of death, a heightened sense of purpose, and a deepened capacity for empathy and love.



Dr. Sam Parnia, associate professor of medicine at NYU Langone and author of *Lucid Dying*, explores how science is redefining the boundaries between life and death. In one of his groundbreaking studies, **10–20% of cardiac arrest survivors reported lucid consciousness, vivid memory, and accurate perception during clinical death**—strongly suggesting that consciousness may continue even in the absence of detectable brain activity.

These individuals often describe a heightened, expansive awareness, in which **they observe real-world events**—including resuscitation efforts—**from an external vantage point with uncanny precision**. But what they report next is even more profound: a panoramic "life review," in which past actions are not only relived, but felt from the perspective of those affected. This radical empathy transcends all belief systems. Atheists and the devout alike report similar experiences—yet notably, no one recalls religious rituals or worldly achievements. What remains, vividly and unmistakably, is the moral and emotional imprint of their lives: how they treated others, how they made people feel.

"It all boils down to, not what you said you believed, but how you conducted yourself in life."



Perceptions During Cardiac Arrest: A Prospective Study of Near-Death Experiences and Their Implications for the Nature of Consciousness

Dr. Pim van Lommel, MD, et al.

Summary: This article presents findings from a prospective multi-center study of near-death experiences (NDEs) in patients who survived cardiac arrest. The results indicate that approximately 11–18% of such patients report vivid experiences of consciousness during periods of clinical death. These experiences cannot be explained by conventional physiological, pharmacological, or psychological factors. The data challenge the dominant materialist paradigm, suggesting that consciousness may not be exclusively produced by brain activity and may instead have a nonlocal character.

Methods: This was a prospective cohort study conducted across multiple hospitals in the Netherlands over a 20-year period. Adult patients who survived cardiac arrest and were successfully resuscitated were systematically interviewed using a standardized questionnaire assessing the presence, content, and depth of NDEs. A total of 562 patients were included.

Interpretation: The consistency, lucidity, and transformative impact of these experiences suggest that **NDEs represent a genuine phenomenon and cannot be dismissed as mere hallucinations, oxygen deprivation effects, or post-traumatic delusions**. These findings challenge the reductionist view that consciousness is solely a function of brain activity. Instead, the data support the hypothesis that the brain may function more as a receiver or facilitator of consciousness rather than its originator. This perspective aligns with the concept of nonlocal consciousness—an idea that consciousness can exist independent of spatial and temporal constraints and potentially survives bodily death.

Lancet 2025; 405: 1935–44
Published Online
May 21, 2025
https://doi.org/10.1016/S0140-6736(25)00582-3
See Comment page 1889
Department of Radiology, School of Clinical Medicine (Prof F J Gilbert MBChB FRCR, N R Payne PhD, I Allajbeu MD) and Department of Public Health (Prof A Antoniou MBChB PhD), University of Cambridge, Cambridge, UK; Nightingale Centre, Manchester University NHS Foundation Trust, Manchester, UK (L Yit MBChB); Department of Radiology, Cheltenham and Gloucestershire Hospital NHS Foundation Trust, Cheltenham, UK (S Vinnicombe MBChB FRCR, I Lyburn MBChB); Department of Radiology, Leeds Teaching Hospitals NHS Trust, Leeds, UK (N Sharma MBChB); Department of Radiology, Royal Free London NHS Foundation Trust, London, UK (W Teh MBChB); Nottingham Breast Institute, Nottingham University Hospitals NHS Trust, Nottingham, UK (J James MBChB); Department of Radiology, West of Scotland Breast Screening Services and Gartnavel General Hospital, Glasgow, UK (A Seth MBChB); Department of Radiology, St Bartholomew's NHS Hospital Trust, Lonodn, UK (T Suaris MBChB); Department of Radiology, University Hospitals of Leicester NHS Trust, Leicester, UK (R Aggarwal MBChB, M Al-Attar MBChB); Department of Radiology, University of Dundee, Ninewells Hospital NHS Tayside, Dundee, UK (S Savaridas MBChB); Cedars-Sinai Hospital, Los Angeles, CA, USA

Dr. Eben Alexander was a practicing neurosurgeon with decades of experience and a strong commitment to the materialist worldview, but in 2008, everything changed when he fell into a coma due to a rare and severe case of bacterial meningitis that attacked his neocortex, the part of the brain responsible for thought, memory, and consciousness. By all medical accounts, his brain was nonfunctional, and yet **during this period of clinical inactivity, he experienced an extraordinary journey into what he described as a vivid, hyper-real realm saturated with love, beauty, and intelligence.** He encountered a divine presence, communicated with spiritual beings, and felt a profound sense of unity and belonging.

Upon his unexpected recovery, Alexander could no longer reconcile his experience with the materialist assumptions that had previously shaped his scientific worldview. His first-person account became a direct challenge to the idea that consciousness is merely a byproduct of brain function. **If his neocortex was offline, how could he have had any experience—let alone one of such clarity, coherence, and emotional depth?** His story, detailed in his bestselling book Proof of Heaven, resonated with millions and added a powerful voice to the growing body of evidence suggesting that consciousness might not be confined to the brain. Like van Lommel, Alexander came to believe that the mind may be a receiver of consciousness, not its source—a view with profound implications for science, medicine, and our understanding of what it means to be alive.

"There are two ways to be fooled. One is to believe what isn't true; the other is to refuse to believe what is true."

Dr. PMH Atwater, is widely regarded as one of the most prolific and respected authorities on near-death experiences, not only for the volume of her work but for its depth and breadth. Drawing on over four decades of intensive research—including nearly 7,000 case studies—she argues that NDEs are not rare anomalies or mere neurological glitches, but are part of a much broader category she calls **transformations of consciousness**. She has demonstrated that near-death experiences consistently result in what she terms a "pattern of transformation"—a set of repeatable, recognizable changes that people undergo following their experience. These include increased compassion, a heightened sense of purpose, greater spiritual awareness, the loss of fear of death, and often dramatic shifts in cognitive function, such as improved intuition or heightened sensitivity to energy and emotion.

What makes Atwater's work especially compelling is how she situates NDEs within a wider historical and experiential context. Her background in studying altered states of consciousness, mysticism, and psychic phenomena in the 1960s and 70s gave her a unique lens through which to interpret near-death accounts—**not as isolated clinical events, but as part of a universal process of awakening.**

Here we have six leading experts and researchers who have spent decades studying the phenomenon telling us that near-death experiences are real, consistent, and transformative, not mere hallucinations.

What's striking is how quickly skeptics dismiss these accounts without engaging with the evidence. Their minds are often made up in advance, and no amount of data seems capable of shifting their worldview.

So let's take a moment to seriously examine some of **the most common skeptical objections**:

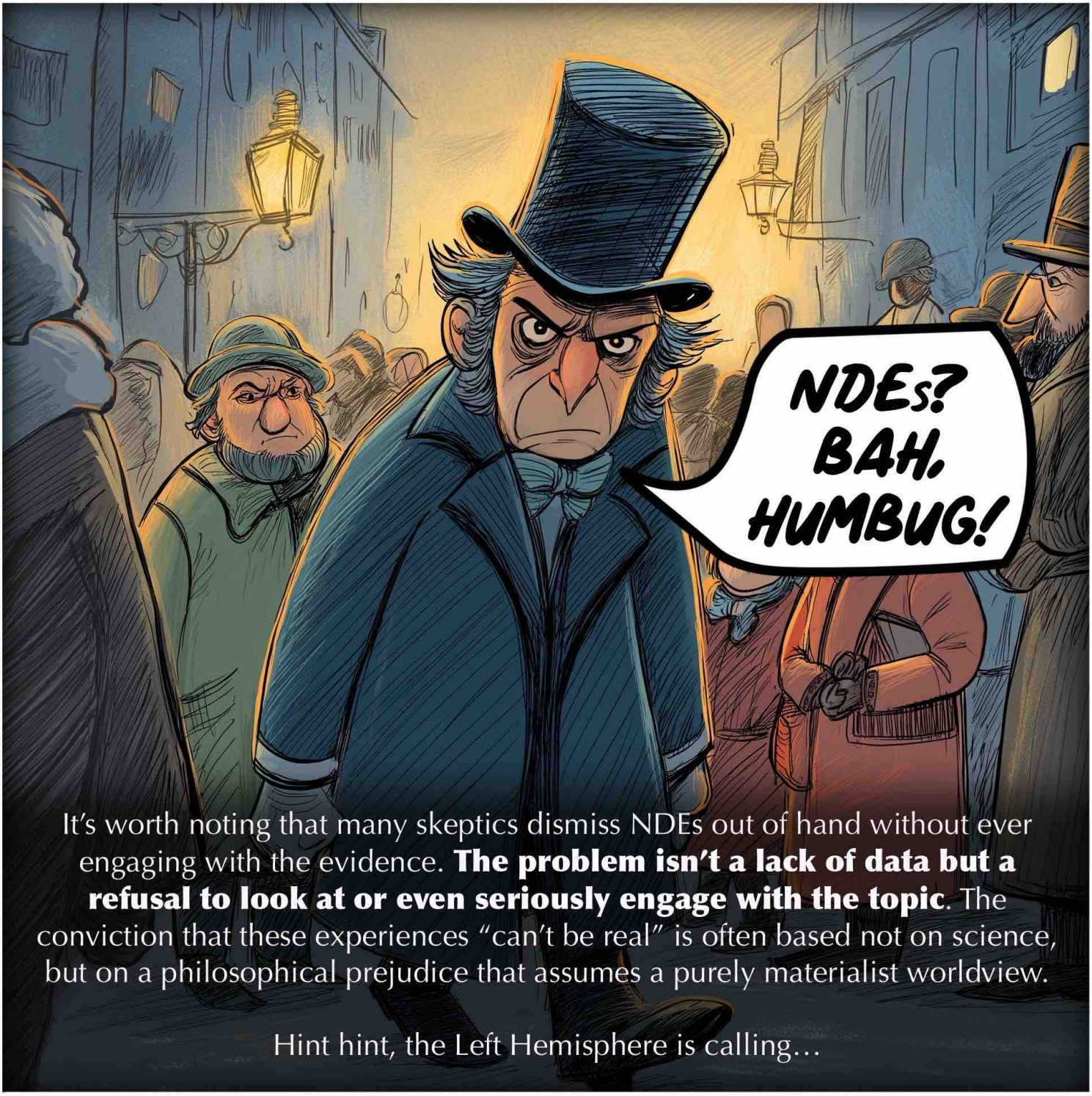
Skeptics often dismiss NDEs as the byproducts of oxygen deprivation, neurochemical reactions, or cultural conditioning. But these explanations fall short of accounting for some of the most striking features of NDEs:

Veridical perception: People have reported events such as conversations, medical procedures, and highly specific details that occurred while they were clinically dead, with no measurable brain activity. These accounts have been verified by medical staff and observers, raising serious questions about how such perception is possible without a functioning brain.

Lucid consciousness without brain function: Current neuroscience cannot explain how vivid cognition, memory, and awareness persist when the cortex is offline. If consciousness were solely a product of brain activity, these reports would be impossible.

Cross-cultural consistency: Despite vast differences in religious and cultural backgrounds, people around the world describe similar core elements: feelings of peace, encountering a bright light or loving presence, panoramic life reviews, and a sense of being "home." These similarities suggest something deeper than mere belief systems.

The Left Hemisphere's blind spot: The materialist assumption that death is the end is itself a product of left-hemisphere thinking: reductionist, literal, and dismissive of what it cannot measure. But, as this book has shown repeatedly, the left hemisphere's view is partial and often wrong. It would make far more sense, given the broader pattern of reality, to conclude that life does not end, but merely changes form.



It's worth noting that many skeptics dismiss NDEs out of hand without ever engaging with the evidence. **The problem isn't a lack of data but a refusal to look at or even seriously engage with the topic**. The conviction that these experiences "can't be real" is often based not on science, but on a philosophical prejudice that assumes a purely materialist worldview.

Hint hint, the Left Hemisphere is calling…

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

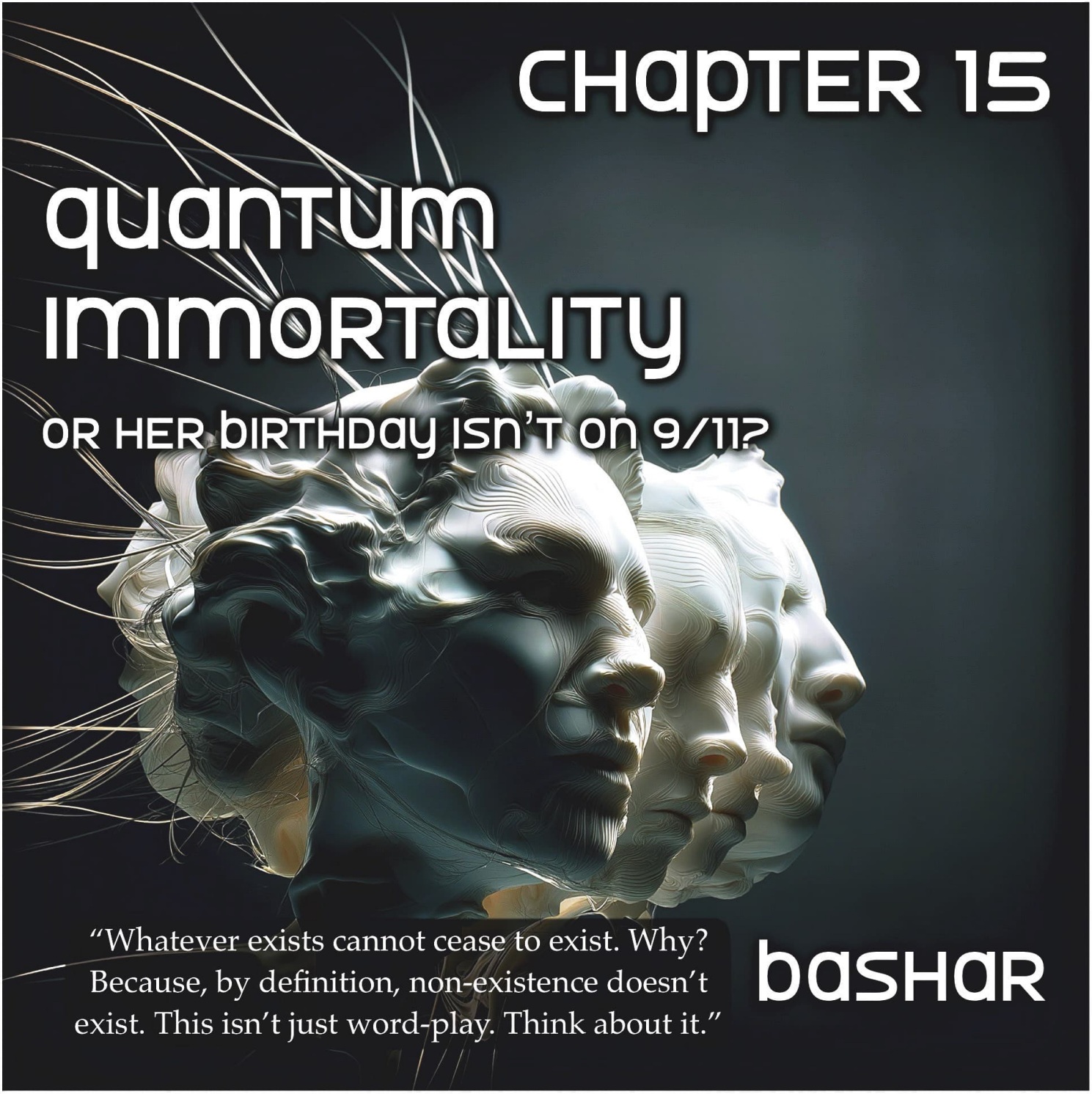
NDEs further this understanding that death isn't the end and that we shouldn't fear it.

[illegible]

Chapter 15

quantum immortality

or her birthday isn't on 9/11?



"Whatever exists cannot cease to exist. Why? Because, by definition, non-existence doesn't exist. This isn't just word-play. Think about it."

bashar

Another clue that will shed light on the illusionary nature of death concerns stories of Quantum Immortality. Much like psychedelics and NDEs, tales of QI point to the continuation of consciousness beyond the demise of the physical body.

Consciousness cannot cease to exist because consciousness cannot *not* exist. **Your consciousness is not dependent upon anything contingent; it simply is a fundamental feature of the entirety of the universe, and there's nothing that can happen to your finite self** (your body, your mind) **that will extinguish your consciousness.**

Nothing.

QI, the idea that you, as a conscious observer, can never experience your own death, is a beautiful little illustration of the primacy of conscious awareness. The theory suggests that in some branches of the universe where you would have otherwise perished, you manage to survive, with your consciousness having "followed" the thread in which you remained alive. This concept is tied to the Many-Worlds Interpretation (MWI) of quantum mechanics.

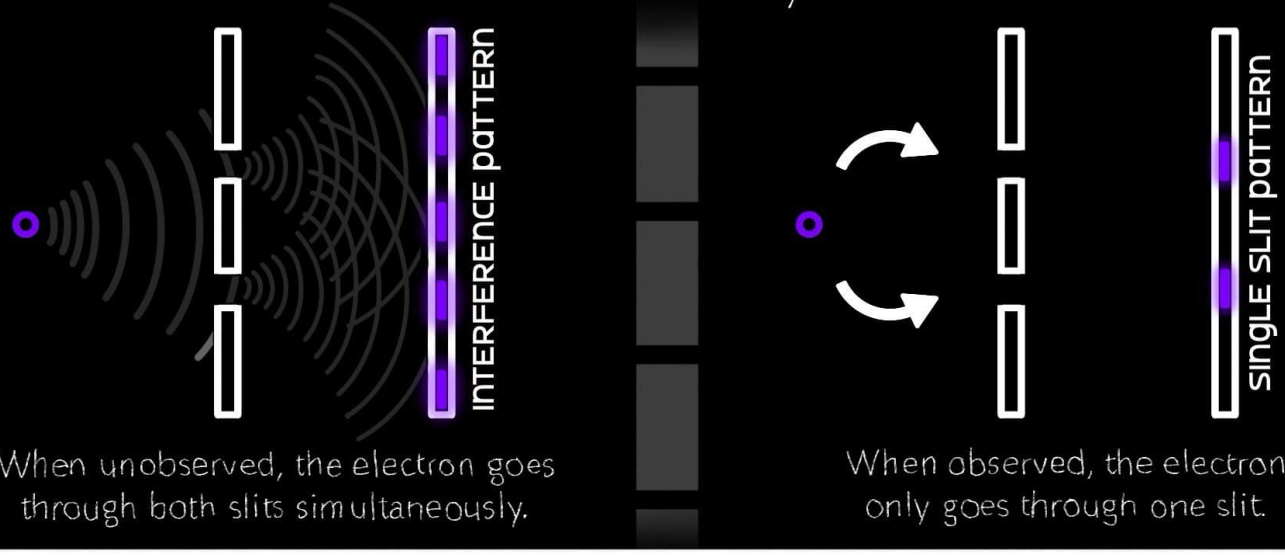
In other words, these tales highlight the idea that you cannot experience your own death.

A very important caveat is in order. **While your consciousness may never truly die** (because death, in this view, is an illusion) **your body and your mind absolutely can and will**. I'm not claiming your body is invincible. If you neglect your physical or mental health, they will deteriorate. And when they do, it will bring suffering, real and often avoidable suffering, to the people who love and care about you most. The point, rather, is that you are not your body or your mind. These are like playable characters in a video game. And if something happens to one character, if they "die", another will eventually take their place. That transition is not necessarily immediate or painless, but it is inevitable.

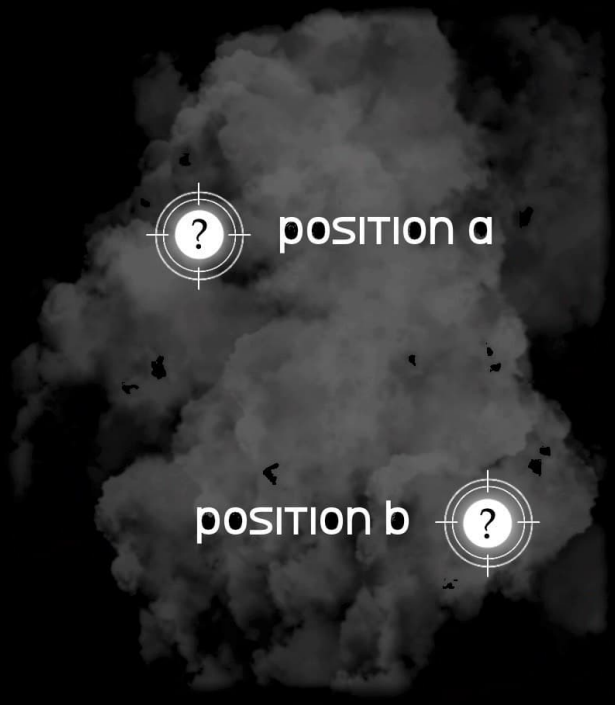
"I plan to live forever. So far so good."
Steven Wright

To understand quantum immortality, we first need to dip our toes into the weird and wacky world of quantum mechanics, the branch of physics that describes how particles behave at the tiniest scales: atoms and subatomic particles.

A good place to start is the famous **double-slit experiment**, which reveals one of the most puzzling properties of quantum particles: **they can exist in multiple states or positions at once**. When a single particle, like an electron, is fired at a screen through two slits, it creates an **interference pattern** (just like a wave would) suggesting it went through both slits simultaneously. (Think of this "firing" as though you're firing a drop of paint onto a canvas; we can tell where the electron went by scrutinizing the pattern the paint produces.) But as soon as we try to observe which slit it actually went through, the wave-like interference vanishes, and **the particle behaves as if it only went through one.** In other words, observation itself seems to influence reality.


INTERFERENCE PATTERN
When unobserved, the electron goes through both slits simultaneously.
When observed, the electron only goes through one slit.
SINGLE SLIT PATTERN

Unlike the predictable, clockwork world of classical physics which governs billiard balls, rockets, and planets, **quantum mechanics is ruled by probabilities**. At this level, particles don't have definite positions or velocities until they are measured. Instead, they exist in a state of **superposition,** a kind of probabilistic cloud where multiple outcomes are simultaneously possible. For instance, a particle can be in position A and position B at the same time, until measurement forces it into one or the other.



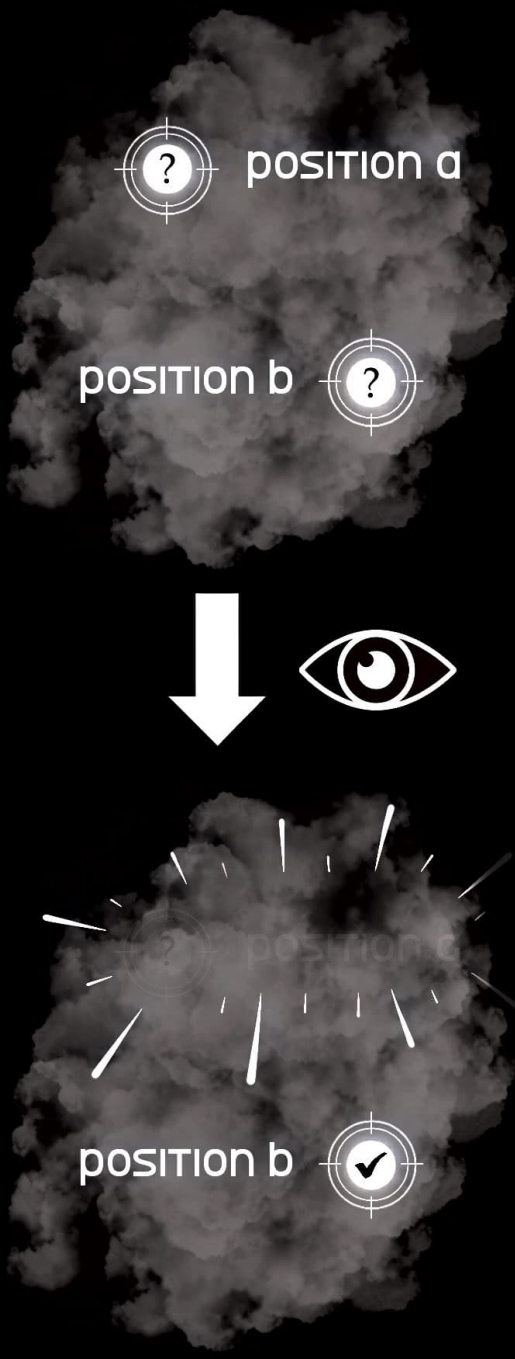
$$i\hbar\frac{\partial}{\partial t}\left|\Psi\right\rangle = \hat{H}\left|\Psi\right\rangle$$

The Schrödinger equation is a fundamental equation in quantum mechanics that describes how the quantum state of a physical system changes over time.

For over a century, physicists and philosophers have debated what quantum mechanics really tells us about the nature of reality. **One area of broad agreement is that, before a measurement is made, a quantum system is described by a wave-like mathematical object called the wave function,** first formulated by Erwin Schrödinger.

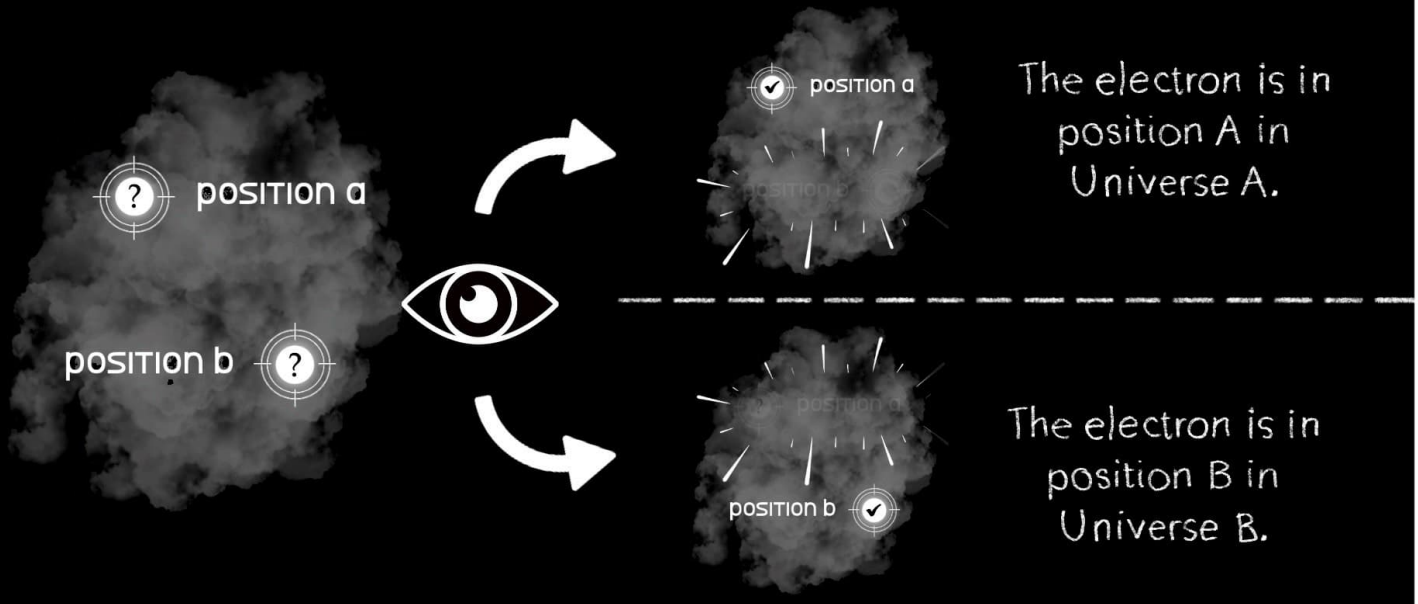
The deeper mystery lies in what happens when we *do* measure something. How does this fuzzy, wave-like superposition turn into the concrete, definite world we actually observe? The most widely accepted explanation has long been **the Copenhagen interpretation,** which says that the wave function "collapses" upon observation, leaving only one outcome behind. For example, an electron exists in a cloud of possible positions, but the moment we measure it, it "collapses" into a single location, meaning that the other states simply disappear.

But what if the wave function doesn't collapse at all?


position a
position b
When unobserved, position A and position B are equally probable locations for the electron...
position b
But according to the Copenhagen interpretation, observation "collapses" the location into position B, meaning that position A disappears like it never existed.

In 1957, Princeton graduate student Hugh Everett proposed a radical alternative: **the Many-Worlds Interpretation,** arguing that the wave function never collapses. Instead, **all possible outcomes of a quantum event occur, but in separate, non-interacting branches of the universe**. If a particle could collapse into either position A or position B, then it does both, but in different, parallel universes.

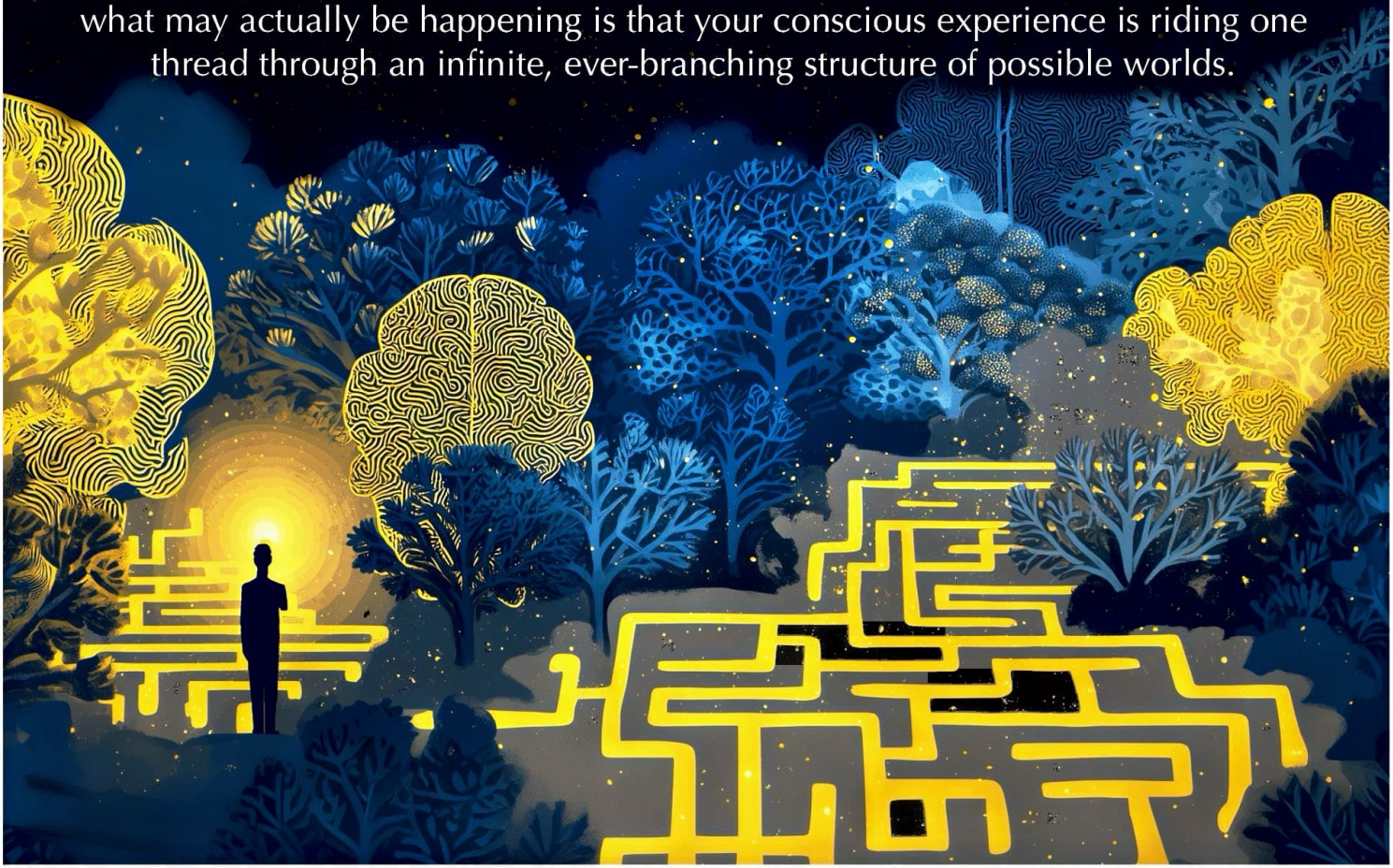
In Everett's view, **reality is constantly branching, with every possible quantum event spawning new versions of the universe.** This idea, once dismissed, has gained serious traction in recent years, with advocates like Sean Carroll, David Deutsch, and Max Tegmark. They argue that if we take the Schrödinger equation seriously, and don't add ad hoc rules like "collapse", then we're forced to accept a picture of the universe described by one vast universal wave function.


position a
position b
position a
position b
The electron is in position A in Universe A.
The electron is in position B in Universe B.

So what does this mean for us since, last I checked, we're not subatomic particles?

It suggests that we, too, are embedded in this ever-branching quantum reality. **While we only ever experience one version of events unfolding, quantum mechanics tells us that many other possibilities may also become real but in other branches of the universe**. These parallel branches don't exist in some static cosmic library of ready-made realities but they unfold dynamically, splitting off as quantum events occur. In each branch, a different version of you continues along its own path.

From your point of view, reality seems to flow in a single, continuous stream. But what may actually be happening is that your conscious experience is riding one thread through an infinite, ever-branching structure of possible worlds.



Your conscious path may be one of many routes through a broader field of possibility. When you flip a coin, in one universe it lands heads; in another, tails. The same logic may shockingly apply to life-or-death situations too.

If we combine the Many-Worlds framework with the crucial insight that death, understood as the complete and final end of subjective experience, may be impossible to witness, this leads to a startling implication known as **quantum immortality.**

To be clear, quantum immortality doesn't mean your physical body can't die; of course it can, and from the perspective of others, it will. What it does suggest is that **you, the observer, never directly experience your own nonexistence. Your conscious awareness always continues but only in those branches of the multiverse where survival remains possible.** In certain cases, this might mean "cheating" death by finding yourself in a reality where some improbable twist allows your life to go on.

This is a logical extension of the Many-Worlds Interpretation. In any event with multiple possible outcomes, there are always some branches, however improbable, in which you survive. **From your own subjective perspective, you find yourself in those branches, because only those allow your awareness to persist.**

Imagine this thought experiment: you're shot in the head, and there's a 99.99% chance of death. One of two things may happen:

1. You may shift into a parallel branch of reality in which some improbable chain of events ensures your physical survival.

2. Or, you may reincarnate into a new life entirely (as we'll discuss in the next chapter).

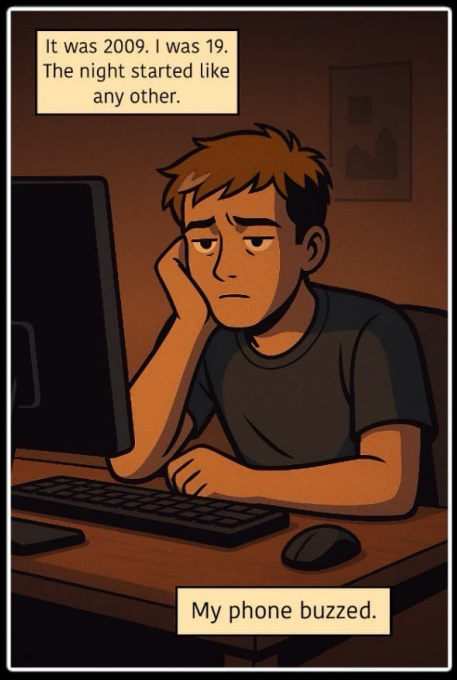
In almost every universe, you die. But in a small fraction, some fluke prevents it: the bullet misses, the gun jams, you miraculously survive against all odds. According to quantum immortality, you can continue in one of those rare survival branches, because **you can't be aware of any branch in which you don't survive.**

From the perspective of your loved ones, they move forward in branches where you didn't make it. But **from your perspective, you always continue experiencing reality,** either as someone who narrowly escaped death, or as someone reborn in another life.

Understandably, this subject is highly theoretical and many people will dismiss it for that very reason. Still, there are numerous stories circulating online that appear to echo the kind of improbable scenario being described, accounts from individuals who believe they've experienced something like this firsthand. As with all such claims, we should remain appropriately skeptical about their origins and veracity yet it's certainly intriguing that people report these experiences at all, especially in light of the ideas we've been exploring throughout this chapter.

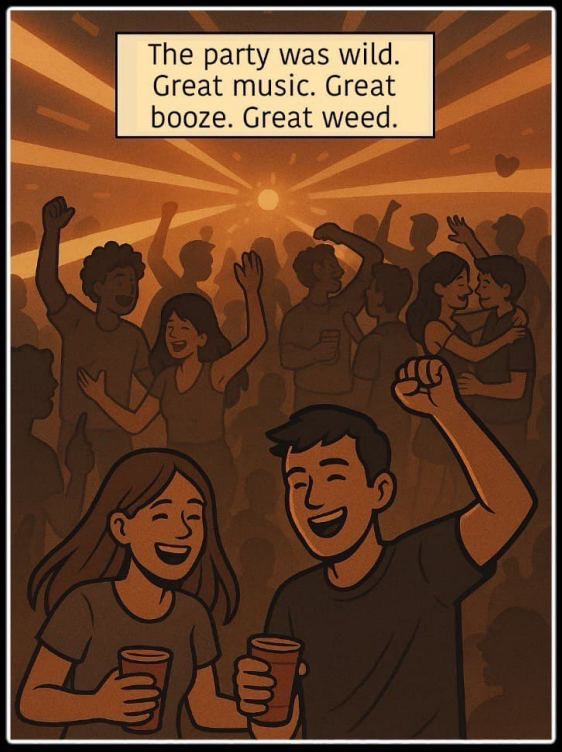
So let's take a look at a couple examples…

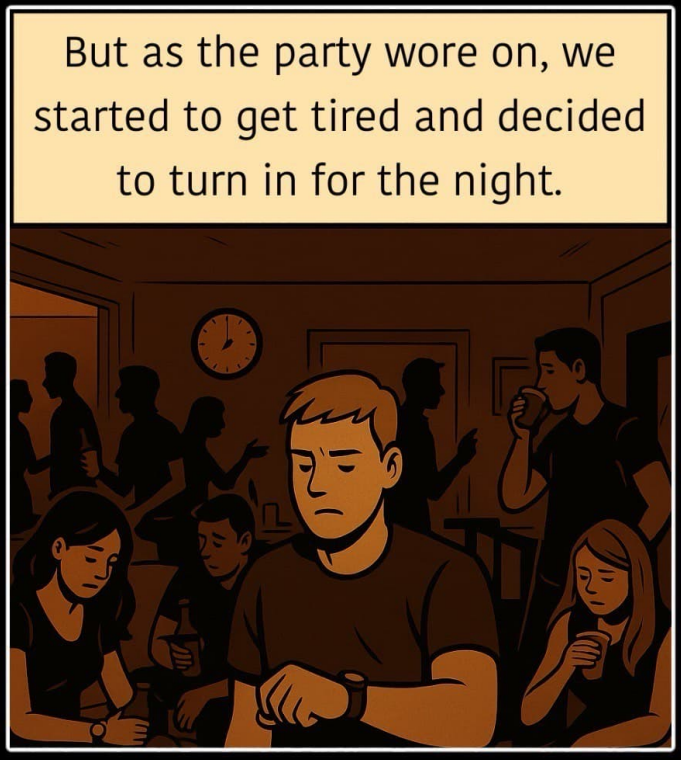
QUANTUM IMMORTALITY IS REAL
by anonymous


It was 2009. I was 19. The night started like any other.
My phone buzzed.

Leo
Party tonight at my girl's place. Big house. You in
Ben, Oliver, Matthew already said yes.
I'll pick you all up.
Turns out, this was the night that I was going to split the universe in two.

Leo had a car and the rest of us didn't, so he came to pick us all up.

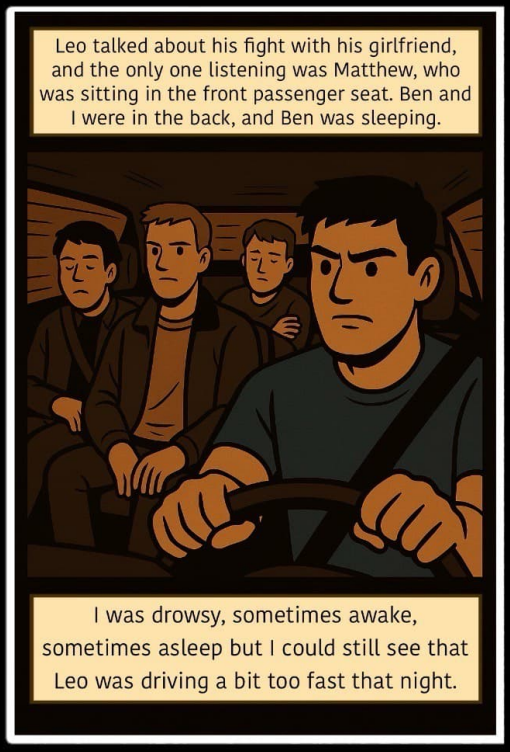

The party was wild. Great music. Great booze. Great weed.


But as the party wore on, we started to get tired and decided to turn in for the night.

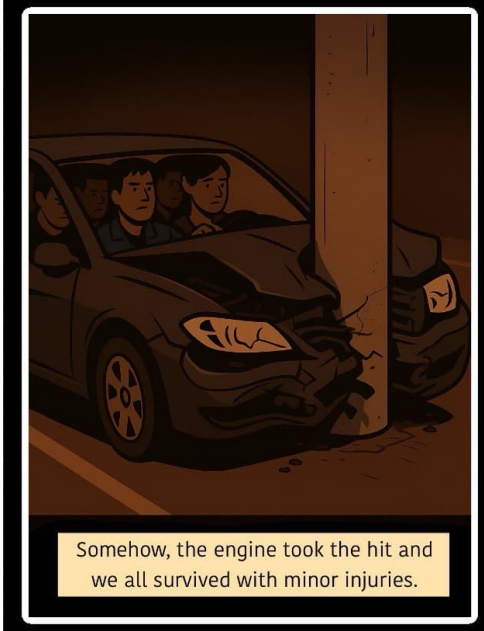
ALRIGHT, GUYS, LET'S GO— LEO'S WAITING!
I asked Leo if he could drop us off like we agreed. He said: "Okay, but you've got 10 minutes to get everyone outside." So I went searching through the house to find the others.

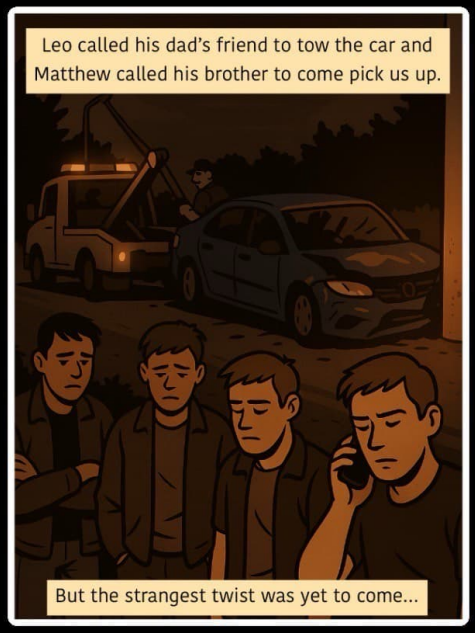
...I THINK I'LL STAY. DON'T WORRY—I'LL FIGURE IT OUT.
OLIVER, YOU COMING OR STAYING?
I grabbed Ben and Matthew, but when it was Oliver's turn, he hesitated. He'd found a girl, and he wasn't sure he wanted to leave. I told him to decide quickly—he'd have to hitchhike tomorrow if he stayed. After a moment, he made his choice.

Leo was drunk, angry, arguing with his girl. But eventually, we all got in the car.


Leo talked about his fight with his girlfriend, and the only one listening was Matthew, who was sitting in the front passenger seat. Ben and I were in the back, and Ben was sleeping.
I was drowsy, sometimes awake, sometimes asleep but I could still see that Leo was driving a bit too fast that night.

We hit the roundabout at 120km/h.

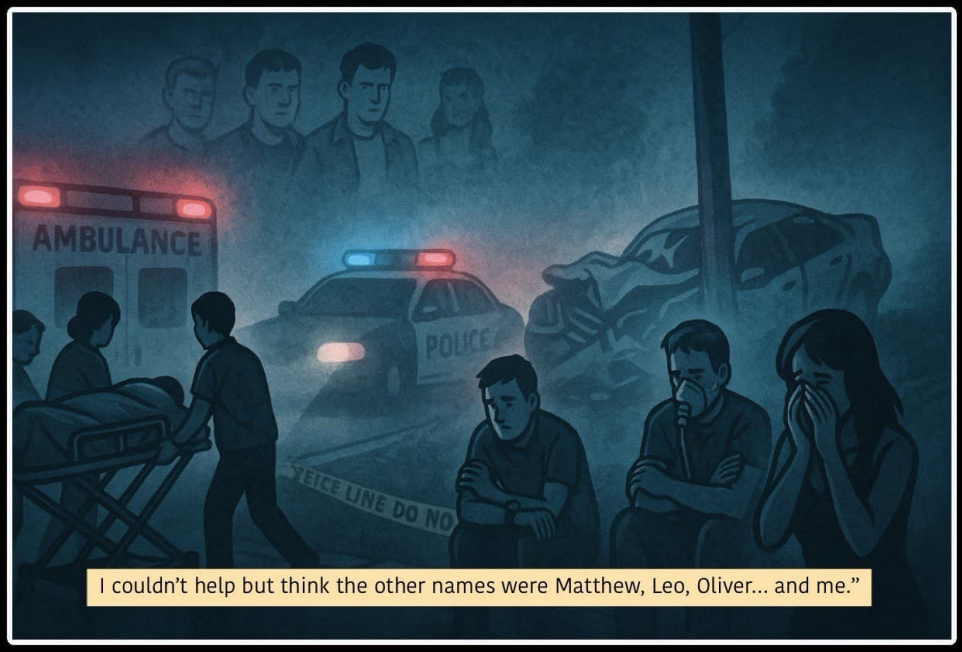



Leo called his dad's friend to tow the car and Matthew called his brother to come pick us up.
But the strangest twist was yet to come...

Ben
3 missed
I was so tired when I finally got home at 5 a.m. that I went to sleep immediately. Or I tried to. Since Ben kept phoning me and it seemed urgent.

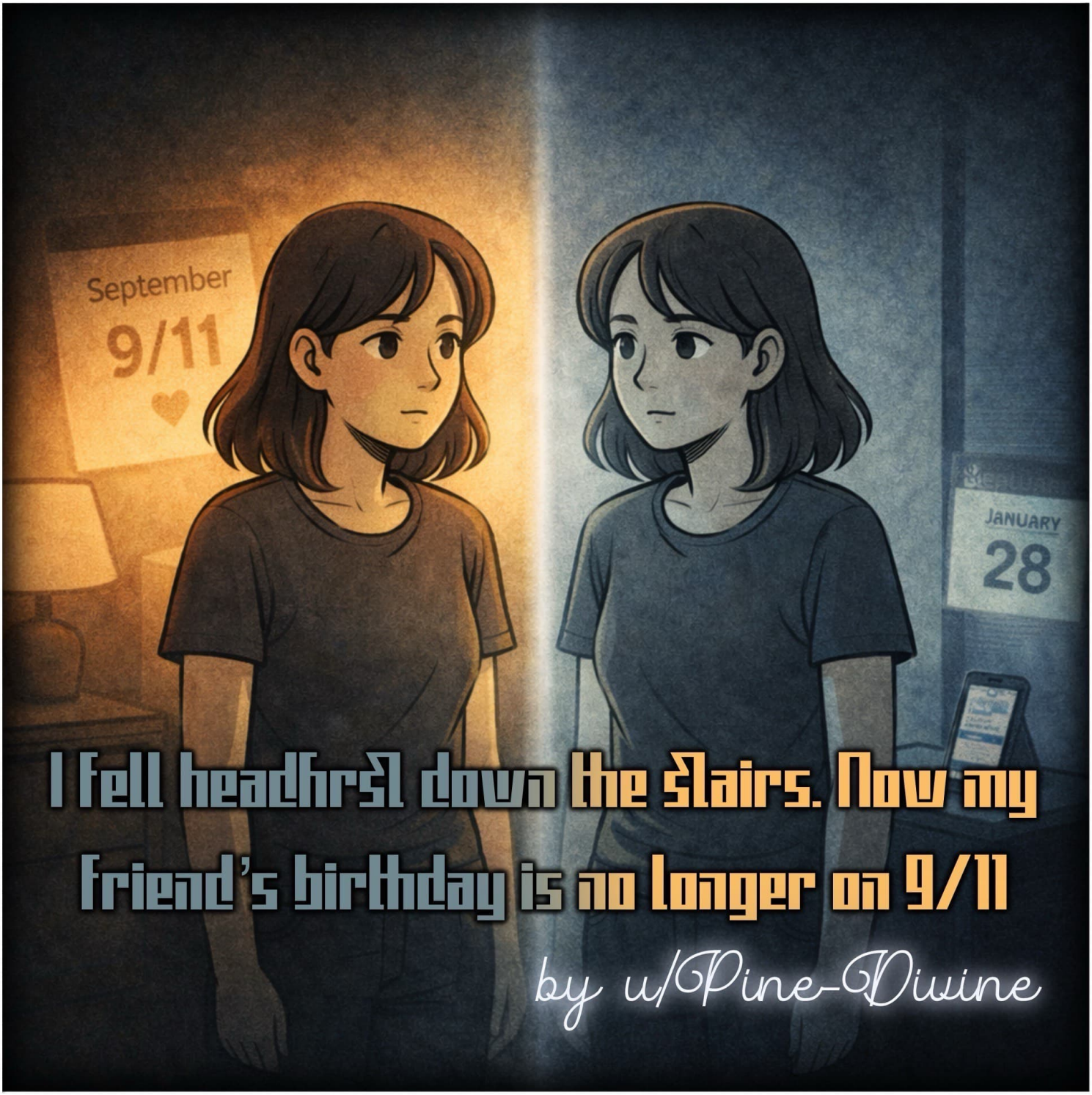
Now, at this point in the story, I have to mention that I know Ben and his older sister well, and I knew long before the accident that his sister had paranormal abilities, although she doesn't control them and they don't happen often or when she wants them to. She's capable of having Out of Body Experiences and other things like that. In any case, Ben told me that when he got home he was surprised to see the light on in the living room, and as he approached it, he saw his sister crying, almost inconsolable.

SHE SAID SHE SAW...
...DEAD. IN A DREAM.
ON THE NEWS.
CAR CRASH.
FIVE OF US.
TRAGIC ACCIDENT
ALERT
Without even telling her about the accident, she told him about a nightmare that, according to her, seemed real, in which she saw on the news a tragic car accident killing 5 young people, among them Ben.


AMBULANCE
POLICE
I couldn't help but think the other names were Matthew, Leo, Oliver... and me."

Oliver had decided to stay at the party at the last second: did that decision somehow shift timelines? Did Ben's sister peer into an alternate dimension where Oliver decided to come with us?

When I heard Ben's trembling voice, I couldn't help but think that I was probably dead in that other universe where there were 5 of us in the car and not 4, and it gives me chills when I know that I insisted with Oliver several times asking him if he was sure he wanted to stay.

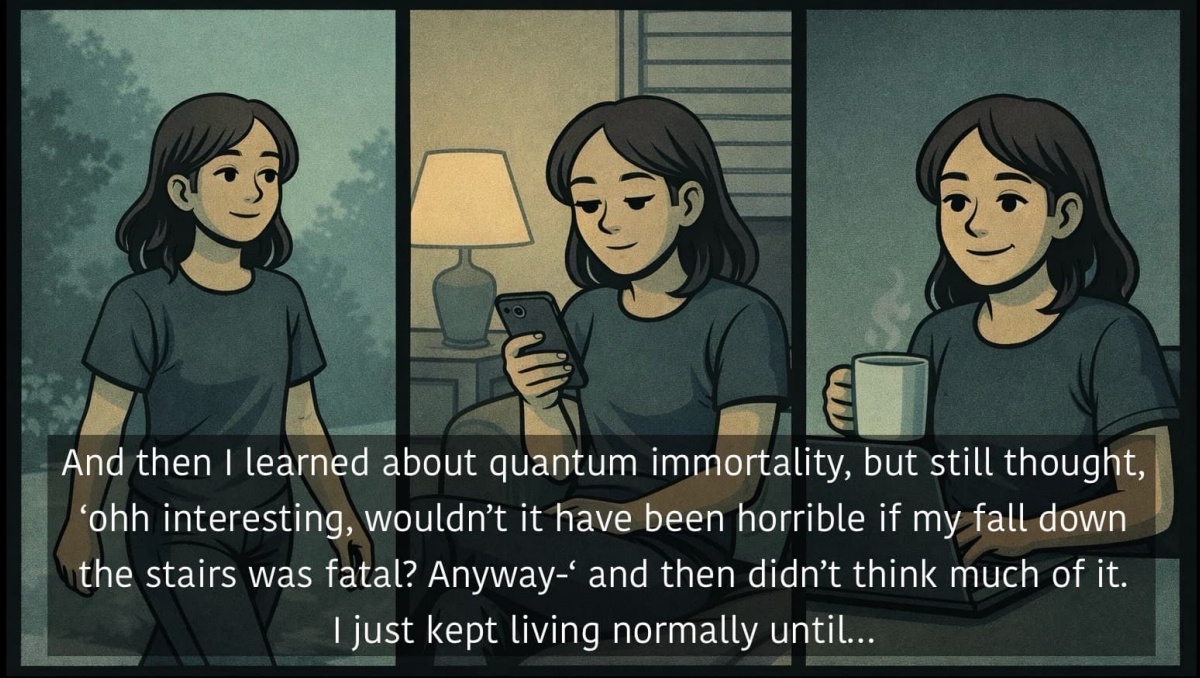

September
9/11
JANUARY
28
I fell headfirst down the stairs. Now my friend's birthday is no longer on 9/11
by u/Pine-Divine

When I was 19, I was in an isolated area at night...

...and fell headfirst down 15 steps of stairs.

I got off extremely luckily with no lasting injuries. No broken bones or sprains. Only a couple scrapes and a large bruise on my face that has since healed completely.

At that point I didn't even know that falling down the stairs could be fatal until I saw on the news that an actress passed away from falling down the stairs. Even then I was just like, 'That's horrible, I sure got really lucky, huh?'



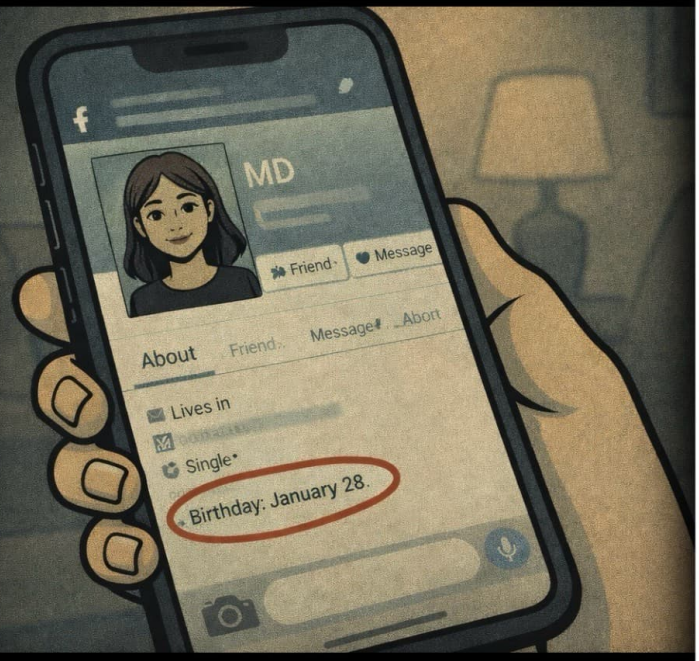
And then I learned about quantum immortality, but still thought, 'ohh interesting, wouldn't it have been horrible if my fall down the stairs was fatal? Anyway-' and then didn't think much of it. I just kept living normally until...

... one day, my friend, J, sent me a reel of someone whose birthday was on 9/11.

I replied, 'lol reminds me of MD' (our mutual friend, J's best friend). Because MD's birthday is also on 9/11. **It is impossible for me not to know this,** because ever since I've known them, J has always made a point to tell all our friends every year around 9/11 that it's so unfortunate that MD's birthday is on 9/11 because she feels like she can't celebrate it. And it's such a unique factoid that it's not easy for me to misinterpret or forget.

So imagine my confusion when J replied back, 'What why?'
I reply, 'Isn't MD's birthday on 9/11?'
'No lmao' came the reply back. 'It's on Jan 28 whaattt'

What? What?? There was no way. It was drilled into my brain by this very person that MD's birthday was on 9/11 (such an easy birthday to remember, too). But I humored her, searched MD up on Facebook to find her birthday, ready to prove J wrong.



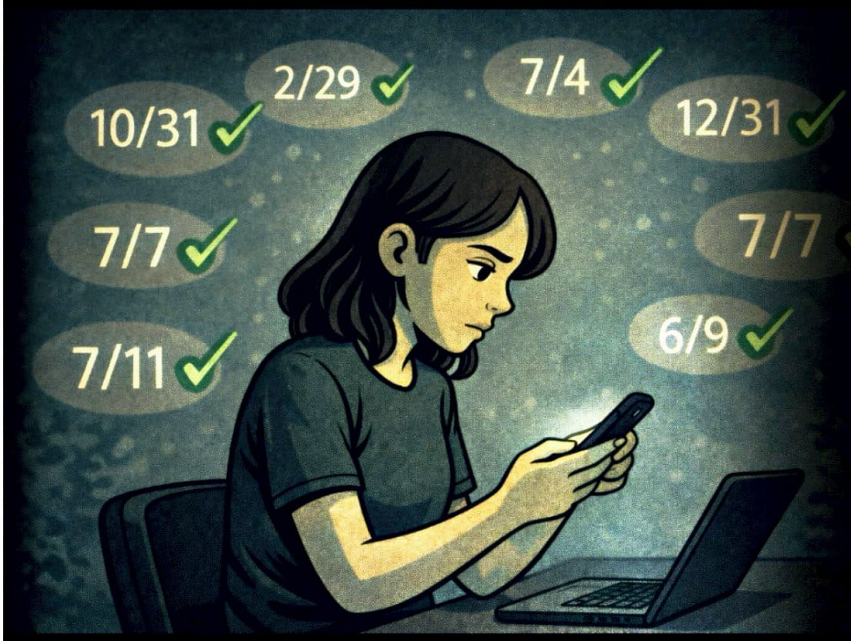
Nope. MD's birthday is very clearly listed as Jan 28.

I really just sat there in shock while I processed this information. Sudden thoughts of **quantum immortality** and **my near death experience** crashed into my brain. I told myself that I was jumping to (fantastical, impossible) conclusions. Maybe I was misremembering? Maybe my memory was not as amazing as I thought?

I continued my conversation with J, asking her any questions I could think of that would get me something. Didn't MD have a complex about her birthday being on 9/11? Does J know anyone else with a birthday on 9/11?

The answer to both questions was no. Insanity.

Okay. I knew plenty of other people with memorable birthdates. Someone I know was born on October 31. My aunt on Feb 29. A friend born on the 4th of July. A classmate born on Dec 31, the last day of the year. My maternal grandparents, one born on 7/7 and another on 7/11. An acquaintance on 6/9 (oof). I also remember many of my close friends' birthdays even though they aren't on any 'interesting' dates.



I frantically searched them all up. I don't know what I was hoping for. For my memory to prove fallible, maybe? To prove that I wasn't going crazy? Nope. I remembered all those other birthdays correctly. I'm good at remembering numbers. And really, none of those other birthdates were drilled into my brain each year like this 9/11 one was. There was no way I was misremembering.

It felt like my reality shifted right before me. A Rubik's cube, twisted halfway.

So. Perhaps my accident was fatal and I ended up in this very, very similar reality where the only observable difference is the date of my friend's birthday. Maybe my brain made up these false memories of MD's birthday being on 9/11 for some reason. Maybe this is too silly and insignificant a difference in reality to be freaking out over. Maybe we're all delusional here!

But let's say, for example, you wake up one day and your mom's birthday is no longer the same as the one you've known by heart for your entire life. Not the same day, not even the same month.

So there we have it!

These accounts are often chalked up to hallucinations, altered brain chemistry, or memory glitches. But quantum immortality offers an exotic alternative: you did die in one branch, but your consciousness "shifted" to the surviving version of you in a nearby reality. From that version's point of view, you had a close call but survived.

Granted, this is certainly the most speculative chapter of the book, so I would never (at this stage) claim that something akin to quantum immortality is definitely true. But like the subjects of psychedelics and near-death experiences, QI offers yet another window into the possibility that death isn't the end.

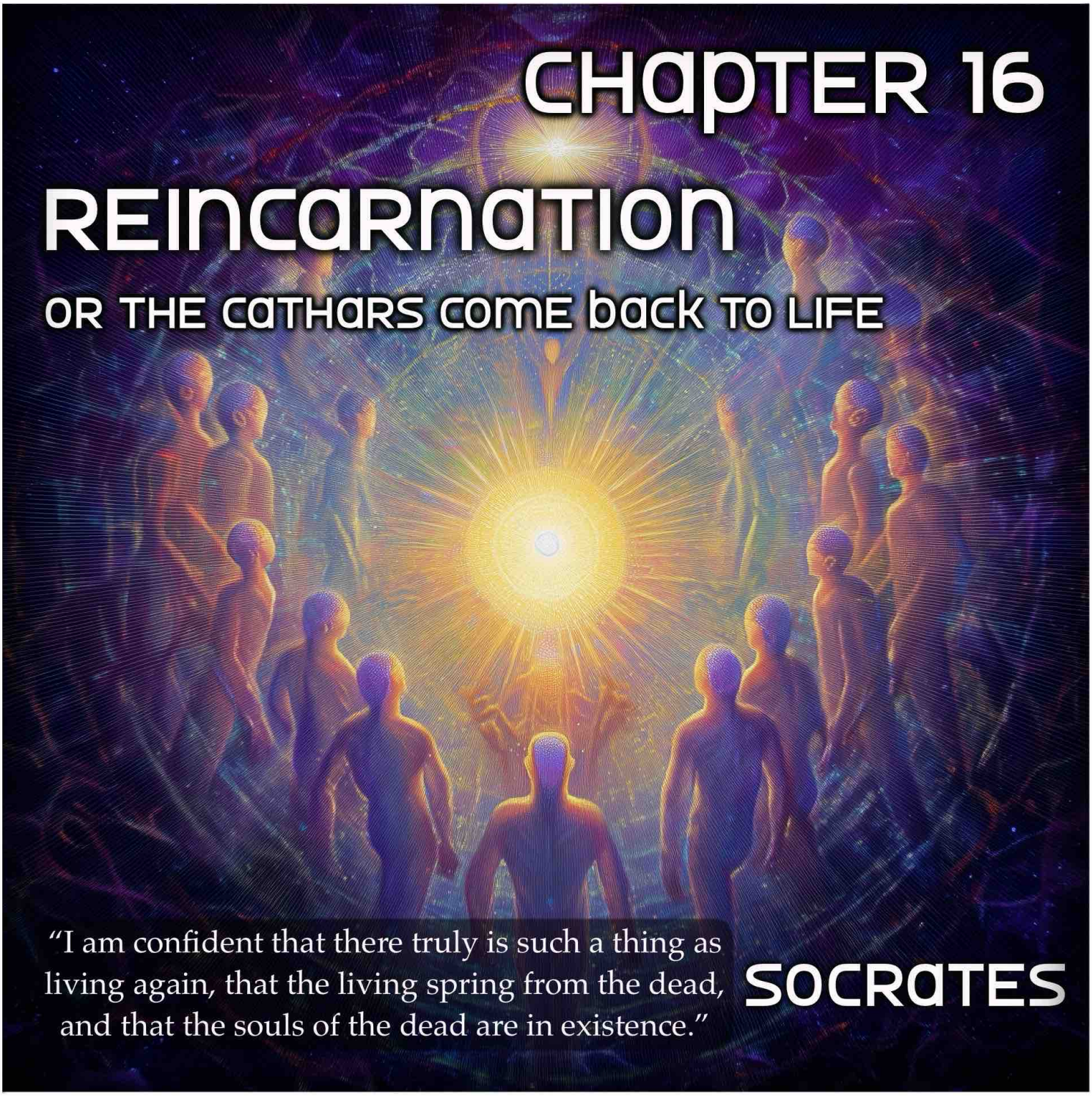
Each of these phenomena, be it a cosmic trip, a brush with the afterlife, or a quantum escape hatch, points toward the same underlying intuition: that consciousness doesn't merely end, it continues, often in ways that defy our current models of space, time, and self.

Whether these experiences are glimpses of a deeper structure of reality or elaborate illusions of a dying brain is still up for debate. But they all challenge the same foundational assumption: **that you are just a body, destined for finality. Maybe that's the real message of quantum immortality: that conscious awareness (the "real You") somehow always finds a way to go on**.

Chapter 16

Reincarnation

or the Cathars come back to life



"I am confident that there truly is such a thing as living again, that the living spring from the dead, and that the souls of the dead are in existence."

Socrates

There is substantial evidence that we are not merely born into a pointless universe, only to then disappear forever into the infinite void. Any such nihilistic view, so widely accepted in modern culture as the rational, adult position, reveals itself, on closer inspection, to be a product of **the Left Hemisphere's way of seeing the world. It flattens time into a narrow, linear strip and regards your birth and death as discrete events disconnected from any larger context**; no past, no future, no deeper purpose.

We've been conditioned to think that the idea of reincarnation is primitive, childish, the sort of belief that only Eastern mystics or gullible hippies could take seriously. But it turns out that **belief in reincarnation isn't some fringe superstition but one of the most widespread and ancient spiritual intuitions that humanity has ever had** and, increasingly, it's backed by compelling empirical evidence that refuses to go away.

If reincarnation is real, then so much else begins to make sense: déjà vu, irrational fears, unexplainable talents, the strange sense that you've done all this before. Your life starts to look less like a one-shot lottery and more like a chapter in a much longer story.

Before getting into the scientific evidence, we must understand how this idea was buried and how a belief so central to human experience was deliberately erased from the dominant culture of the West.

Historical Erasure and Cultural Suppression

The belief in reincarnation has been present in nearly every major religious and philosophical tradition throughout history. It's found not only in Hinduism, Buddhism, Jainism, and Taoism, but also in the teachings of the ancient Greeks, Plato, Pythagoras, the Orphics, as well as among the Gnostics, the Druze, the Cathars, and many indigenous cultures around the world. What's less well known is that **reincarnation was once part of Judaism and early Christianity.**

In Jewish mysticism, the doctrine of gilgul, the transmigration of souls, is a core tenet of the Kabbalistic tradition. Though suppressed in modern mainstream Judaism, it remains widely accepted in Hasidic and Orthodox communities.

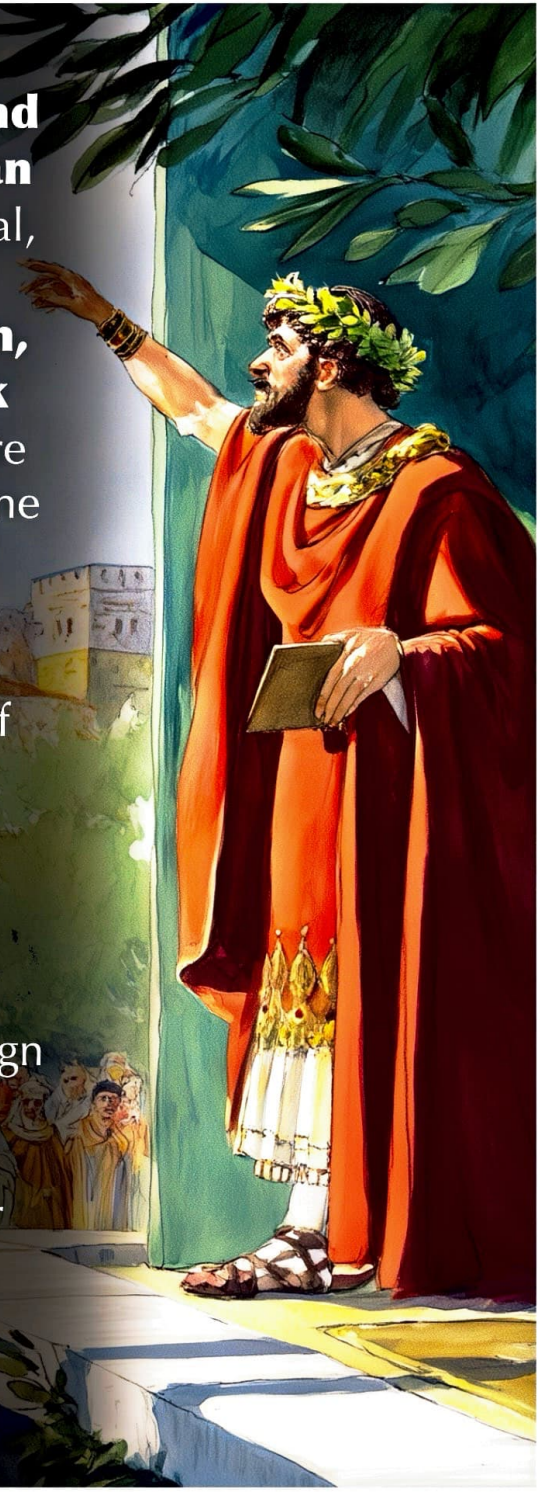
In early Christianity, too, reincarnation was part of the theological landscape. Church Fathers such as Origen, Clement of Alexandria, and even Jerome spoke openly of the soul's pre-existence and its return to Earthly life. The Gospel itself contains subtle clues, including references to John the Baptist as a return of Elijah. Reincarnation was not considered heretical, it was simply part of a more mystical, holistic understanding of the soul.

So what happened?

In the fourth century CE, **Emperor Constantine converted to Christianity and made it the official religion of the Roman Empire.** In doing so, he transformed a mystical, diverse set of beliefs into an instrument of political control. **The idea of reincarnation, that you might have many lives to work things out, was inconvenient** for an empire that wanted citizens to believe this was their one shot at salvation or damnations since eternal consequences were better for discipline.

By the sixth century, at the Second Council of Constantinople, reincarnation was officially declared heretical; it was scrubbed from doctrine, denounced as pagan, and buried.

The same trend occurred in Judaism, where modern rationalist currents sought to align the religion with Enlightenment values and scientific materialism. Anything mystical, cyclical, or metaphysical was downplayed or discarded and the soul, if it existed at all, became a vague abstraction. The idea that it might evolve through multiple lifetimes was deemed unfit for respectable theology.



What we're left with in the West today is a hollowed-out narrative: you are born once, live once, die once. If you're theologically inclined, then it's heaven or hell for you, depending on how pleased the ruling orthodoxy were by your actions. And if you're atheistically inclined, then you disappear forever into a timeless, spaceless void. That's it. **The vast continuum of the soul's journey has been amputated.**

But history is stubborn. Truth doesn't vanish—it goes underground. And despite centuries of suppression, the idea of reincarnation has survived, resurfaced, and is now being confirmed by unexpected allies: children who remember lives they've never lived, scientists conducting peer-reviewed research, and therapists healing patients by helping them recall traumas that didn't happen in this life.

The Scientific Case for Reincarnation

Despite the efforts of institutional religion and modern science to marginalize reincarnation as myth, the phenomenon has proven surprisingly resistant to dismissal. In fact, **it is now supported by a growing body of serious, methodologically rigorous research** that raises fundamental questions about the nature of memory, identity, and consciousness itself.

The most famous and perhaps most compelling scientific investigations have come out of the Division of Perceptual Studies at the University of Virginia. Over the course of four decades, **psychiatrist Dr. Ian Stevenson compiled more than 2,000 case studies of children who reported memories of previous lives**. These weren't vague intuitions or dreamlike impressions but often extremely specific, verifiable, and involved accurate details about people, places, and events that the children had no ordinary way of knowing.

In many of these cases, Stevenson and his colleagues were able to locate the deceased individual the child claimed to have been, confirm the circumstances of their death, and even meet living relatives who recognized mannerisms, preferences, or intimate facts that lined up in uncanny ways.

They were systematically documented, cross-checked, and held to academic standards. In fact, many of the children Stevenson studied came from families and cultures that did not believe in reincarnation, often treating the child's memories with skepticism or even hostility.

The implication is staggering: **there appears to be an unknown mechanism by which information, identity, and trauma can carry across lives.**

The Case of Imad Elawar

At the age of five, Imad Elawar, from a Druze community in Lebanon, began telling his parents that he had lived before in a neighboring town called Khriby. He claimed his name had been Mahmoud, he had worked as a mechanic, had a limp, and described detailed interactions with various people in the town.

Stevenson followed up. After some initial misidentification, they located a deceased man named Mahmoud Bouhamzy, who had died five years before Imad's birth. Many of the details Imad gave matched this man's life, down to obscure facts like the make of his car, the type of work he did, and names of co-workers. He even correctly identified Mahmoud's house and people he had never met, including a cousin he named by her nickname.

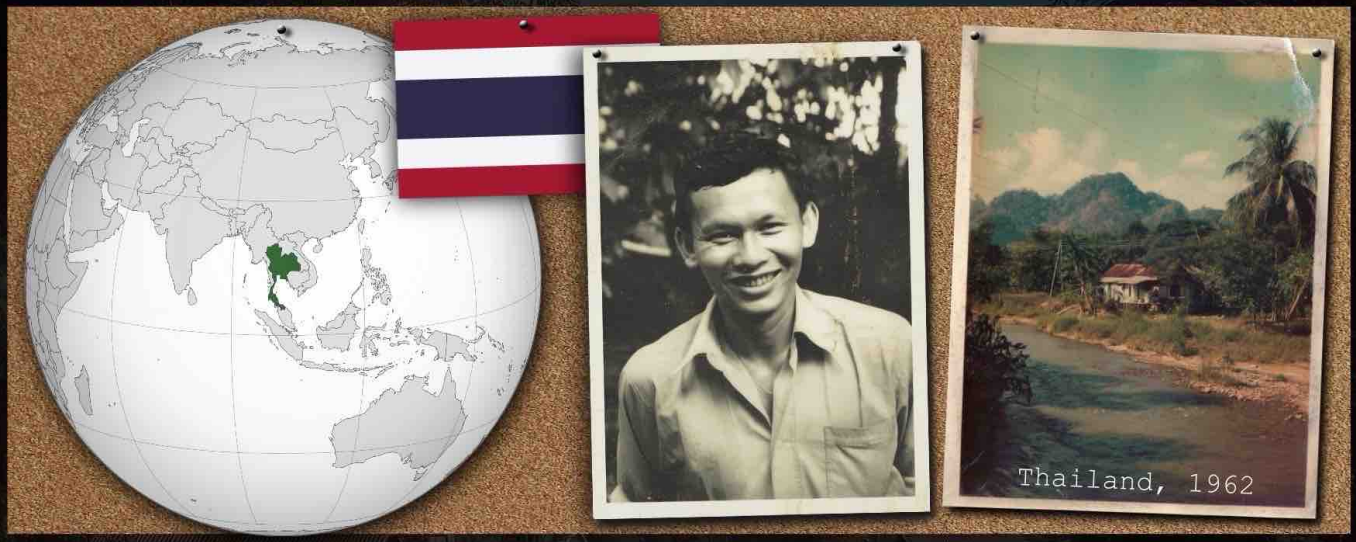
In total, **54 of the 60 statements Imad made about his supposed past life were verified to be accurate.**

The Case of Prakash

According to a young boy named Prakash, he had once lived as a boy named Nirmal, who had died of smallpox in 1950. **Prakash, born in 1951, insisted that his current family was not his "real" one, and expressed a deep longing for his true home and parents in Kosi Kalan,** a town in the district of Mathura, Uttar Pradesh, a town just a few miles away. His longing was so intense that, as a young child, he would try to run away at night to return to them. He spoke frequently about specific people and places from Nirmal's life, including family members, the interior of the house, neighbors, and even minor details of the neighborhood.

When Dr. Stevenson arrived to investigate, he interviewed both Prakash's current family and the family he claimed to belong to. His biological family admitted they were disturbed by the claims and had never taken him to Kosi Kalan before. To test him, they deliberately placed him on the wrong bus; he burst into tears until they corrected the route. Once they arrived, **Prakash correctly identified members of Nirmal's family and recognized neighbors and local women by name, despite the fact that the families were from different castes and had no known contact**. He also insisted on being called Nirmal and often criticized his current living conditions compared to his former life. Stevenson documented the case with multiple witnesses, including both families, neighbors, and a translator.

The Case of Bongkuch Promsin



Chamrat Pooh Kio was a quiet, religious young man of Laotian descent, living in central Thailand. In 1954, at the age of 18, he was lured to a religious fair and murdered by two men, his body stripped of valuables and left near a bamboo tree. His death was little noted in a region with high rates of violent crime. Eight years later, **in 1962, a boy named Bongkuch Promsin was born just 10 kilometers away. At under two years old, Bongkuch began describing a past life in startling detail. He said he had been named Chamrat,** had Laotian parents, two cows, and had been murdered at a fair. He even named the murderers—"Bach Ban" and "Bach Maa"—local honorifics closely matching the actual suspects, one of whom confessed but was acquitted.

Stevenson thoroughly investigated the case, interviewing 16 people across both families, friends, and officials. He confirmed that the families had no known prior contact, many of Bongkuch's 34 statements were made before any meeting between the families and matched Chamrat's life, and **there was no motive for fabrication, especially as Bongkuch's Laotian-like behavior made him an outsider in his own Thai family.**

These are just a few of the fascinating cases that Stevenson looked into — there are literally thousands more to trawl through as well.

"In the discussion at the end [of the book '20 Cases Suggestive of Reincarnation'], I argue that some of the cases do much more than suggest reincarnation; they seem to me to furnish considerable evidence for it."

Ian Stevenson

Further Scientific Evidence

Dr. Jim Tucker, an associate psychiatry professor at the UVA Medical Center's Division of Perceptual Studies and Stevenson's successor, has continued this work into the present day. In a particularly intriguing set of studies, **Tucker used forensic face-matching software to compare children who remembered past lives with the people they claimed to have been. In many cases, the facial features were strikingly similar.** The suggestion is that consciousness may somehow carry not just memory, but form; that our physical features may be shaped not only by DNA, but by some deeper energetic template passed between lives.

Tucker found some more interesting generalities: more cases are reported in cultures where reincarnation is a widely held belief, but Tucker notes that belief levels do not correlate with how strong a case ultimately appears. In about 20% of cases, children recall details of an "intermission" period between death and rebirth, though accounts vary widely. Some children describe being in "God's house"; others speak of remaining near the site of their death until entering their new mother's womb. Tucker's research also reveals that the children in these cases tend to have above-average IQs and show no unusual emotional or psychological issues when compared to typical populations. About one in five have unusual birthmarks or deformities that match wounds or injuries the remembered individual reportedly suffered at death. In cases where the previous identity has been verified, the average gap between the death and rebirth is approximately 16 months. Most **striking of all, the children's claims generally fade by the age of six, just as the developing brain enters a new cognitive stage.**

Dr. Arthur Guirdham and the Cathars

In 1962, Dr. Arthur Guirdham, a respected English psychiatrist and former advisor to the National Health Service, began treating a woman known under the pseudonym "Mrs. Smith." She believed she had psychic abilities and was troubled by recurring nightmares that seemed to place her in 13th-century France, living the life of a peasant girl. **In these dreams, her family had befriended a priest named Roger de Grisolles**, who was later imprisoned and died behind bars.

She herself, according to the visions, was eventually executed by being burned at the stake. After meeting Guirdham, she became convinced that he was the reincarnation of de Grisolles. What made the case even more unusual was that **Guirdham had been experiencing similar dreams since childhood.** Intrigued, he began investigating the historical accuracy of her accounts and found that they aligned with the history of the **Cathars, a Gnostic Christian sect that thrived in southern France during the medieval era** and was later targeted by the Catholic Church. The Cathars were deemed heretical, and their brutal extermination resulted in the murder of roughly one million adherents.

Mrs. Smith had never studied medieval history and showed no signs of having come across Catharism through conventional means. Yet **she referred in passing to historical details that only scholars or rare texts would know**, details that were later verified by Guirdham and independent researchers. For instance, she described the robes of the Cathar priests as dark blue, when orthodoxy had claimed they only wore black. *"In editing the register of the Inquisition of Jacques Fournier, Monsieur Duvernoy revealed that Cathar priests wore sometimes dark blue or dark green. This book was published in 1965. The truth was known to my patient as far back as 1944,"* writes Guirdham

The story took an even more astonishing turn when Mrs. Smith began to spontaneously sketch symbols, architectural layouts, and even maps of Cathar strongholds. She claimed to remember specific names and locations, including Montségur, the final Cathar fortress. Guirdham, initially skeptical, began to experience his own strange sense of recognition and déjà vu as he studied her claims and eventually concluded that he too may have had past-life connections to the Cathars. Guirdham confirmed many of the figures and events in Smith's dreams, including the 1242 death of de Grisolles.

Montségur, the final Cathar fortress

Over time, a small group of individuals began to gather around the case, people who also reported vivid dreams and memories aligning with the same period and events. **Guirdham called this group a "reincarnation group soul", a cluster of interconnected individuals, reborn together across lifetimes, bound by shared trauma and unfinished history.**

Guirdham chronicled the case in a series of books, most notably The Cathars and Reincarnation (1970), in which he argued that such cases could not be dismissed as fantasy or coincidence. He maintained that Mrs. Smith's detailed knowledge, which preceded her access to any relevant historical material, pointed to the survival of memory beyond death. **The implications, Guirdham believed, were not only metaphysical but also moral and cultural.** If reincarnation was real, it meant that historical trauma could echo across centuries and that healing might require more than individual therapy. It might require a recognition of collective spiritual continuity.

Past-Life Regression Therapy

But this isn't just an academic exercise since many of Gurnham's patients suffered from inexplicable phobias, night terrors, or physical symptoms that seemed connected to the violent deaths they described in their previous lives. And in many cases, when the memories were fully expressed and the identity acknowledged, the symptoms disappeared. The healing was not just metaphorical.

This phenomenon has also been extensively documented in adults undergoing past life regression therapy, often as a last resort after conventional treatments failed. **Dr. Brian Weiss, a respected psychiatrist and former department chair at the Mount Sinai Medical Center in Miam**i, famously stumbled into this domain when a patient named Catherine began describing vivid past life memories under hypnosis. These memories were not suggested to her but emerged spontaneously. And as they did, the intense anxieties and traumas that had plagued her life began to dissolve.

Dr. Carol Bowman, whose own son was healed of chronic eczema and a debilitating phobia after recalling a traumatic death in the American Civil War, then used this same process to heal her daughter from a chronic fear of the house burning down, and went on to document hundreds of similar cases. **Her research showed not only that past life memories could be recalled, but that they often had a functional purpose:** they helped the psyche integrate unresolved trauma and return to wholeness.

"Learning the lessons of life can be so simple if you believe in immortality."

Brian Weiss

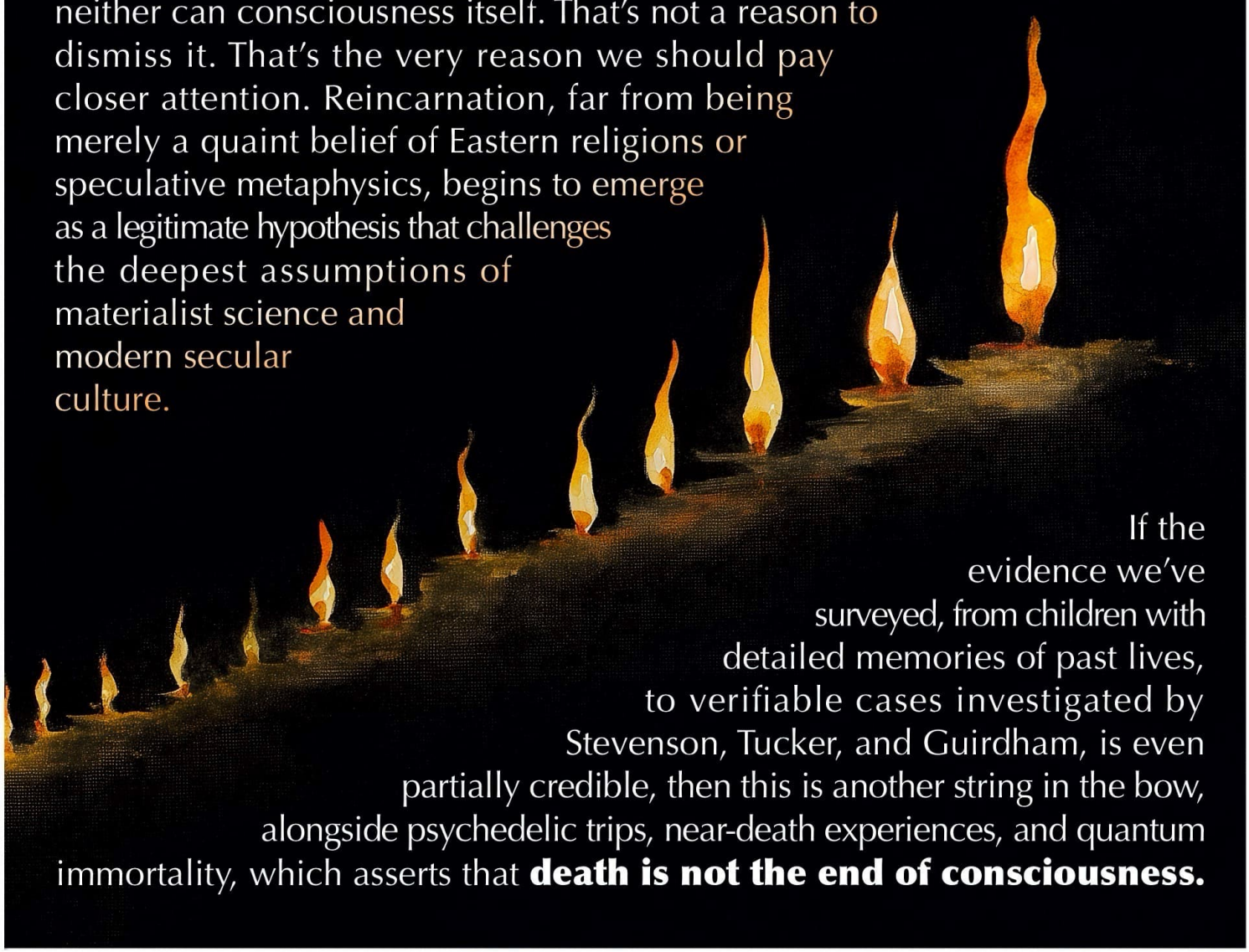
Repeatedly, what emerges from these stories is a common structure:

- The individual suffers from unexplainable psychological or physical symptoms.
- Under hypnosis or in early childhood, they begin to recall a coherent life story from a different time and place.
- The story includes verifiable historical details.
- Once the story is brought to light and emotionally processed, the symptoms resolve.

And while skeptics are quick to invoke false memory, suggestibility, or coincidence, **the sheer volume, consistency, and specificity of these cases suggests that something far more profound is going on**. You can fake one case. Maybe even a few. But thousands, collected across decades, cultures, and continents, tell us something that should not be ignored.

What Does It All Mean?

Reincarnation, then, is not merely a belief. It is an observable phenomenon, backed by empirical data and real-world consequences. It cannot yet be fully explained but then, neither can consciousness itself. That's not a reason to dismiss it. That's the very reason we should pay closer attention. Reincarnation, far from being merely a quaint belief of Eastern religions or speculative metaphysics, begins to emerge as a legitimate hypothesis that challenges the deepest assumptions of materialist science and modern secular culture.



If the evidence we've surveyed, from children with detailed memories of past lives, to verifiable cases investigated by Stevenson, Tucker, and Guirdham, is even partially credible, then this is another string in the bow, alongside psychedelic trips, near-death experiences, and quantum immortality, which asserts that **death is not the end of consciousness.**

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

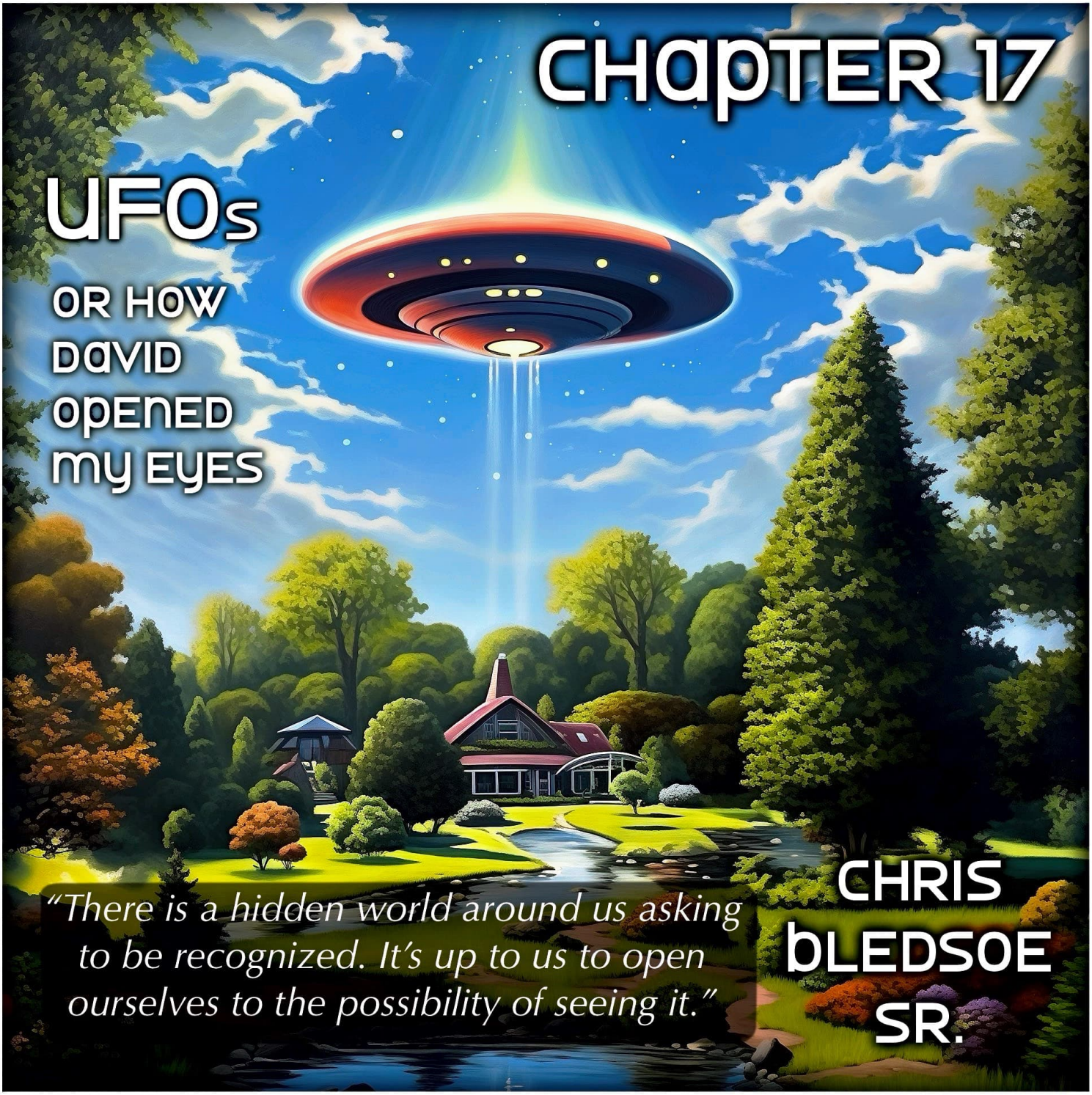
Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

NDEs further this understanding that death isn't the end and that we shouldn't fear it.

QI is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? likewise. This is unlikely to be your first time on earth.

[illegible]


CHAPTER 17
UFOs
OR HOW DAVID OPENED MY EYES
"There is a hidden world around us asking to be recognized. It's up to us to open ourselves to the possibility of seeing it."
CHRIS BLEDSOE SR.

Brief Preliminaries

"Mysticism is reading a book and entering the story."
Rabbi Simon Jacobsen

Before I begin, I should start by saying that there is so much information to sift through and digest, I can't possibly mention everything that has been talked about. **I can only give a cursory glance at some of the most impressive landmarks that have caught my eye**. In what follows, therefore, I will be describing my personal journey in this foreign land, guided by my intuitions as to what's likely to be true.

It's by no means exhaustive and it's difficult to verify all the information beyond all reasonable doubt because there has been a lot of **disinformation** put out by various agents in an attempt to muddy the waters for various reasons. I would thus encourage the interested reader to conduct his or her own independent research, keeping an open yet critical mind at all times.

A very real concern may crop up in the minds of many people at this stage, as it did mine during the course of my research; can't this whole story be a **whole hoax perpetrated on gullible minds** who want to believe in something beyond the mundane everyday world? I mean, aliens? Really?

All I'll ask is your patience at this point in time. Once you see the wealth of evidence that people have amassed, perhaps that will be enough to change your mind.

A comment I found online sums up my thoughts beautifully: *"If it's not aliens, then the phenomenon represents a century-long, global, governmental and corporate cover-up and conspiracy to gaslight the people of the Earth into a belief in aliens (for reasons unknown). If it's also not a conspiracy of that magnitude, then we are caught up in the middle of a global, century-long, mental-illness epidemic, to the point where otherwise credible people are willing to tarnish their reputations by publicly reporting about UFOs. Presidents, generals, admirals, astronauts, ICBM launch controllers, aerospace engineers, billionaire entrepreneurs, Nobel laureates, eminent academics from every discipline, doctors, lawyers, mayors, cops... apparently any of these people could completely crack and lose their grip on reality, at any time."*

Either it's advanced non-human intelligence, a global conspiracy to suppress knowledge of the said intelligence, or some global illness that preys on individuals of every social stripe. All prospects seem disturbing. But the point remains that **this is a topic that's worth looking into, even if there aren't clear answers at this stage**.

While I haven't personally seen any UFO activity (as of February 2024), I'm almost sure that something approaching what millions of people have witnessed must be hiding a grain of truth. There cannot be all of these reports of contact, visitations, visions, channelings, footage, etc, without it pointing to a deeper reality. Even if there is disinformation (and there is plenty!), wishful thinking, delusion, distortion, sloppy thinking, and all manner of noise, there remains a significant signal that shines through simply because not everyone is lying, deluded, or psychopathically manipulative.

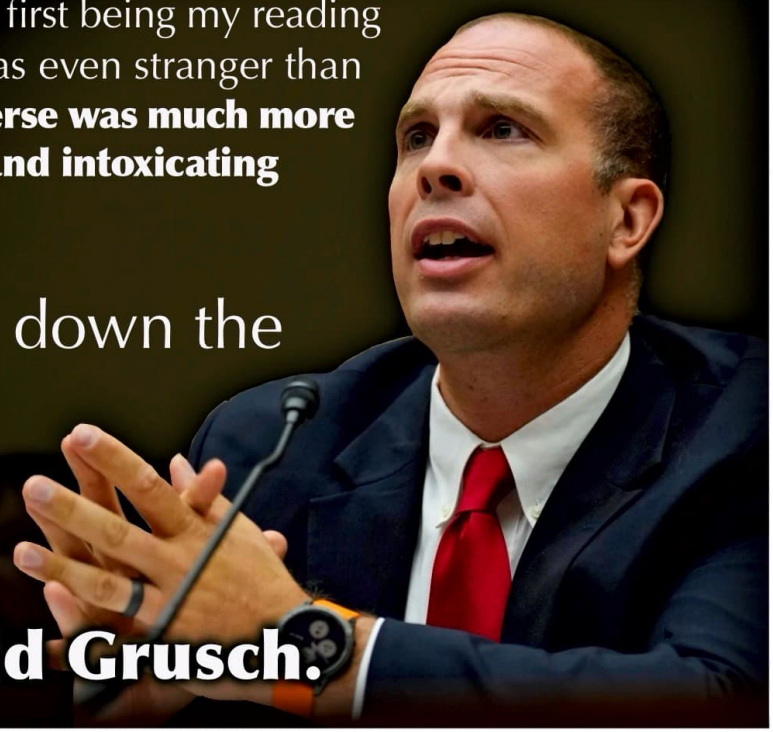
All it takes is one genuine case of non-human intelligence to appear on earth for all the noise to fade into the background.

Introduction

Allow me to start by briefly recounting my initial reaction to discovering that **this topic isn't all made up nonsense, as I had previously believed it to be.**

Whatever it all amounts to (people's experiences have been maddeningly opaque to interpret), the phenomenological reality of these 'contact' experiences is beyond any sort of doubt. They have been studied seriously, by serious people, for many decades at this point (in 2024).

As soon as it clicked in my mind that this is no mere fantasy, that a lot of what I previously thought of as fiction transformed itself into non-fiction overnight, my world crumbled. The reality that I thought I lived in was no more, and I suddenly found myself on terra most-definitely-not firma. (This was the second time that I remember this occurring, the first being my reading of Ken Wilber.) What took its place was even stranger than before; **I came to realize that the universe was much more enchanted, suffused with meaning, and intoxicating than I could have ever dreamed**.



And the start of this fall down the rabbit hole started with one name that was thrust into the global spotlight in 2023: **David Grusch.**

David Grusch, a former intelligence official and United States Air Force officer, testified in a congressional hearing in the U.S. House of Representatives in 2023 that he had discussions with unidentified people who convinced him that the federal government of **the United States of America has "non-human" spaceships and their "dead pilots". Alongside the physical evidence, the government was running a secret UFO "retrieval and reverse engineering program."**

Besides Grusch, David Fravor and Ryan Graves, a retired navy commander and a navy pilot respectively, also testified. Their claims were bombshells and here are a couple of highlights:

Question: **Do you believe that our government is in possession of [UFOs]?**
David Grusch: **Absolutely,** based on interviewing over 40 Witnesses over four years. I know the exact locations and I actually had the people with the first-hand knowledge provide a protective disclosure to the Inspector General.

Question: Once again, just either describe or note that **aircraft being witnessed are essentially outside the scope of anything that we know of today,** in the technology we have today.

Ryan Graves: Yes, the objects that are being seen by commercial pilots are performing manoeuvres that are **unexplainable due to our current understanding of our technology** and our capabilities as a country and that applies for the military as well.
David Fravor: Yeah I concur with that. We have nothing that can stop in midair and go the other direction nor do we have anything that can, like in our situation, come down from space, hang out for three hours and go back up.

Question: To your understanding, are commercial airline pilots that are seeing this [phenomenon] then receiving cease-and-desist letters from corporations, for coming forward with information in regards to safety for potential airline passengers?

Ryan Graves: I have been made privy to conversations with commercial aviators who have received cease and desist orders.

Question: So the American public should know that **corporations are putting their own reputations ahead of the safety of the American people** and I think would you agree with that statement?

Ryan Graves: It would appear so.

Recall that when I first heard these claims, I thought that the subject of UFO's was a load of nonsense. To say that I was intrigued would be an understatement.

If what these gentlemen were saying was true, then my entire conception of reality would have to be thrown entirely out of the window. It would be akin to Stone Age cave-dwellers coming into contact with our present-day civilization and realizing that humans are able to fly. Think about how paradigm-shifting that understanding would be to such people and gaze at the nonchalance with which we regard flying.

"Aliens are real…?" **I asked.** ***"Pfft… imagine that!"*** **I chuckled.**

But what if…?

So I dug a little deeper, admittedly after around 6 months of inactivity, quite frankly hoping that all this information would blow over because if it turned out to be true, then I had been lied to my whole life about quite literally everything.

And **what I found was insane.**

When certain authorities first got wind of the fact that this occult (meaning 'hidden') reality was no mere fantasy, some time in the 1940's, they endeavoured to hide it from the public at large.

Consider this. **The United States authorities set up multiple committees throughout the years with the specific aim of debunking the phenomenon**. Why? Because they were getting so many UFO reports clogging up the communication channels between intelligence agencies that they worried that a real threat from the USSR would go unnoticed. This was during the start of the Cold War.

In 1952, the Robertson Panel was set up, ostensibly to study the phenomenon but the real goal was to reduce public interest in UFOs. "*In short, a group of scientists selected by the CIA advised [the US] government to encourage all agencies within the intelligence community to influence mass media and infiltrate civilian research groups for the purpose of debunking UFOs,*" writes Leslie Kean.

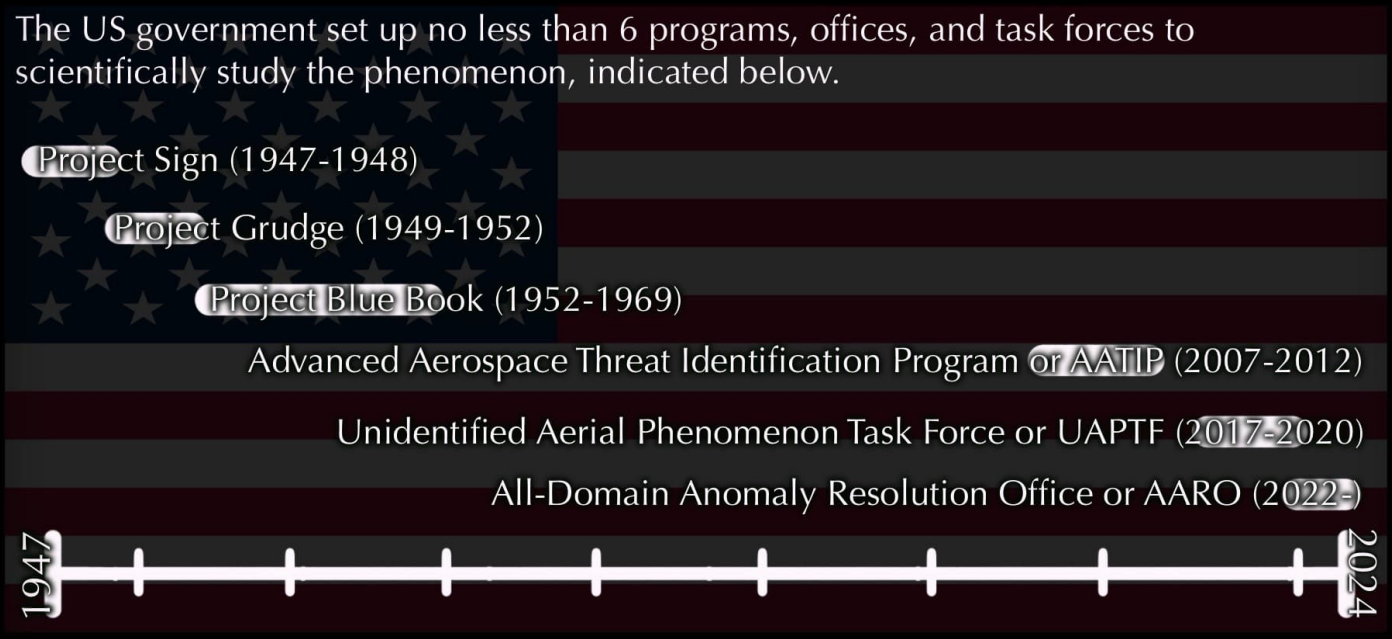
In 1966, the Condon Committee was also set up to figure out what was going on, although "*it should never have been allowed to proceed with its work after the discovery of the infamous memorandum written by the project co-ordinator, Mr. Robert J. Low, (…) which included the following passage:*

"Our study would be conducted almost exclusively by non-believers who, though they couldn't possibly prove a negative result, could and probably would add an impressive body of evidence that there is no reality to the observations," writes Brinsley le Poer Trench.

The same agenda is still evident, all these years later and it follows that **people who scoff at the subject today are therefore unknowingly in the grip of cultural programming that was dreamt up over 70 years ago**.

Notwithstanding the public ridicule, governments and militaries all around the world have been privately conducting research into UFOs.

The US government set up no less than 6 programs, offices, and task forces to scientifically study the phenomenon, indicated below.

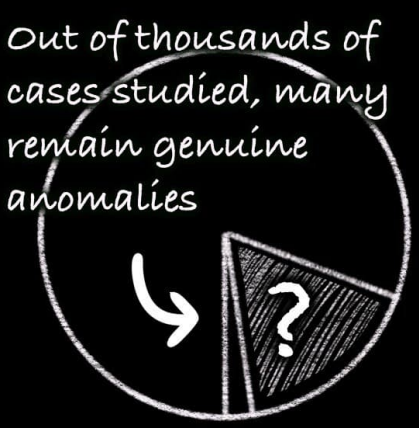

Project Sign (1947-1948)
Project Grudge (1949-1952)
Project Blue Book (1952-1969)
Advanced Aerospace Threat Identification Program or AATIP (2007-2012)
Unidentified Aerial Phenomenon Task Force or UAPTF (2017-2020)
All-Domain Anomaly Resolution Office or AARO (2022-)
1947
2024

Other governments have similarly set up projects dedicated to the study of these phenomena. These include:

- Canada's **Project Magnet**,
- the Soviet Union's **Institute 22**,
- the UK's **Project Condign** and the **Project Flying Saucer Working Party**,
- and France's Groupe d'Études et d'Informations sur les Phénomènes Aérospatiaux Non-identifiés or **GEIPAN** within the French Space Agency.

The mere fact that these projects exist shows that this is a subject which is taken seriously, despite the lack of general knowledge regarding their existence. **What's even more interesting are the results of these projects**.

After careful review and study, almost all of them came to the conclusion that between 3% and 22% of thousands of cases analyzed could not be chalked up to classified technologies, weather events, birds, balloons, hallucinations, hoaxes, or any other such mundane explications. In other words, **they all seem to converge on the conclusion that there are genuine cases of unidentified anomalous phenomena**. While they make no claim as to what these are, they confirm their existence.



To add to the intrigue, the Office of the Director of National Intelligence (the ODNI) issued a report in 2021 which analysed around a hundred high quality Navy and Air Force reports of UAPs from between 2004 and 2021. While they admitted that: "*these observations could be the result of sensor errors, spoofing, or observer misperception*," meaning that we should be wary of drawing any quick conclusions, they go on to say that, "*in 18 incidents, described in 21 reports, observers reported unusual UAP movement patterns or flight characteristics. Some UAP appeared to remain stationary in winds aloft, move against the wind, maneuver abruptly, or move at considerable speed, without discernable means of propulsion. In a small number of cases, military aircraft systems processed radio frequency (RF) energy associated with UAP sightings.*"

To make matters more complicated, the report states that "*the UAP documented in [the] limited dataset demonstrate an array of aerial behaviors, reinforcing the possibility there are multiple types of UAP requiring different explanations.*"

There is something happening in our skies that we don't yet understand, and these sometimes include extremely exotic behaviours that seem to defy our understanding of physics and reality itself.

Civilian Groups

"[Between 1950 and 1975], at least five thousand sightings of unidentified flying objects have been filed away unexplained by competent investigators. (I am not referring here to the number of cases reported but only to those unsolved, and my figure is a very conservative one.)"
Jacques Vallée

Despite the military interest that this subject generates, many civilians have been unhappy with the dismissive attitude adopted by these institutions and, consequently, have gone on to create groups that study the subject themselves.

There is the National UFO Reporting Center (NUFORC), the Mutual UFO Network (MUFON), and the Center for UFO Studies (CUFOS) in the US, the British UFO Research Association (BUFORA) in the UK, as well as many others around the world.

Collectively, they have logged well in excess of 200,000 reports from the general public, ranging from witnessing strange lights in the sky, to abduction events. Given that around 5% of cases within any given database appear to be genuine anomalies that cannot be accounted for by mere physical causes, it's safe to say that there are many genuine cases that remain unexplained.

But it's not just individuals from the general public who have attempted to disclose the existence of this hidden world to the others…

Astronauts

"The number of NASA personnel who have now attested publicly to ET contact include (to name just a few) Mercury Astronauts, Gordon Cooper, Scott Carpenter, and Donald Slayton, Apollo astronauts Eugene Cernan, Colonel Al Worden, Colonel Buzz Aldrin, Dr. Brian O Leary, Edgar Alan Mitchell, and Lt. Colonel Onizuka. That's quite a body of credible witnesses."
Paul Wallis

Victor Afanasayev, Cosmonaut. *"Many cosmonauts have seen phenomena which are far beyond the experiences of earthmen. For ten years I never spoke on such things."*

Brian O'Leary, Astronaut. *"For nearly 50 years, the secrecy apparatus within the United States Government has kept from the public UFO and alien contact information. We have contact with alien cultures."*

Eugene Cernan, Apollo 17 Astronaut and the last man to walk on the moon. *"I've been asked [about UFOs] and I've said publicly I thought they [UFOs] were somebody else, some other civilization."*

Gordon Cooper, Mercury and Gemini Astronaut. *"I believe that these extra-terrestrial vehicles and their crews are visiting this planet from other planets which obviously are a little more technically advanced than we are here on Earth."*

Edgar Mitchell, Apollo 14 pilot and the 6th man to walk on the moon. *"I happen to be privileged enough to be in on the fact that we have been visited on this planet and the UFO phenomenon is real. It has been covered up by governments for quite some time now."*

They're not the only ones, within an official capacity, to make such claims.

Intelligence Officials

Besides David Grusch who we've already met, there are plenty of other intelligence officials who similarly claim that the UFO subject is no mere passing fad.

Christopher Mellon, Deputy Assistant Secretary of Defense for Intelligence. *"Even before this 'whistleblower' legislation was signed into law, credible individuals were providing Congress information alleging that the US government has recovered extraterrestrial technology."*

Luis Elizondo, former director of the Advanced Aerospace Threat Identification Program or AATIP. *"[Tucker Carlson]: Do you think the US government has debris from a UFO right now? [Elizondo]: Simply put, yes."*

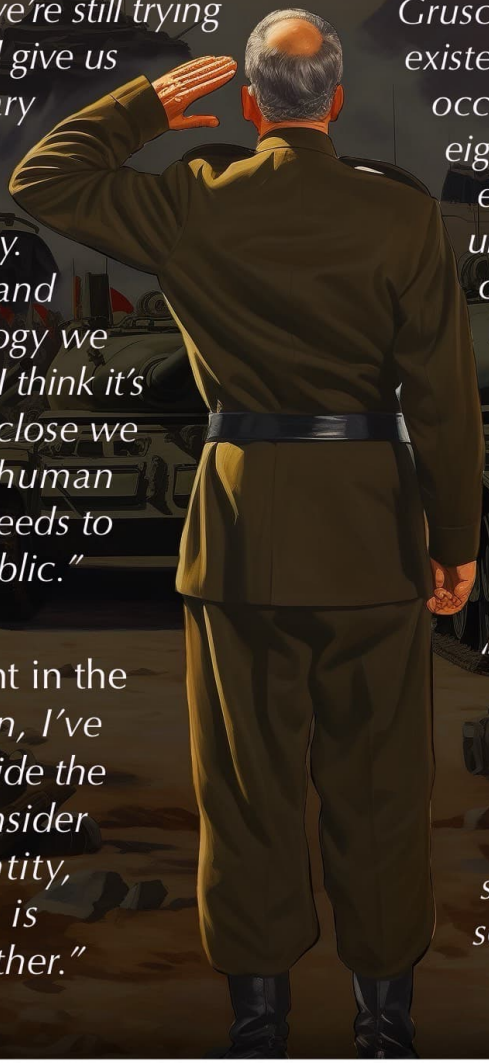
John Ratcliffe, Director of US National Intelligence. *"Usually we have multiple sensors picking up these things. There are a lot more sightings than have been made public. Objects that have been seen by Navy or Air Force pilots, or in satellite imagery, that engage in actions that we don't have the technology for, or traveling at speeds that exceed the sound barrier without a sonic boom. Technologies that we don't have and, frankly, that we are not capable of defending against."*

James Lacatski, former head of the Advanced Aerospace Weapon System Applications Program (AAWSAP), dedicated to the study of UAP. *"The United States was in possession of a craft of unknown origin and had successfully gained access to its interior. […] This craft had a streamlined configuration suitable for aerodynamic flight but no intakes, exhaust, wings, or control surfaces. In fact, it appeared not to have an engine, fuel tanks, or fuel."*

Who else has spoken up about this subject?

Army and Navy Officers

Many army and navy officers have reported witnessing strange sightings, not only with their eyes, but also on radar equipment. Their claims go beyond mere sightings however.



Tim Gallaudet, Rear Admiral of the US Navy. *"This is technology we're still trying to learn about, and it could give us an advantage in any military conflict. So that's a good reason to not disclose the nature of the technology. We don't want to release and disclose all of the technology we have recovered. However, I think it's about time that we do disclose we are in contact with non-human intelligence. That's what needs to be put out there in the public."*

Ryan Graves, Lieutenant in the US Navy. *"In my opinion, I've seen enough evidence inside the anomalous bucket to consider that there is another entity, a consciousness, there is something there that is other."*

Karl Nell, Army Colonel. *"[David Grusch's] assertion concerning the existence of a terrestrial arms race occurring sub-rosa over the past eighty years focused on reverse engineering technologies of unknown origin is fundamentally correct, as is the indisputable realization that at least some of these technologies of unknown origin derive from non-human intelligence."*

Mark Milley, Chairman of the Joint Chiefs of Staff. *"There is a lot of unidentified aerial phenomena out there. That's true. And they've got pilot reports, there's various other sensors out there, and some of it is difficult to explain; some [UAP are] really kind of weird and unexplainable."*

Scientists

Unfortunately, this is a topic which isn't taken seriously by most mainstream scientists because the government propaganda has worked well. Nonetheless, a few of the best and brightest have seen through the noise to recognize the signal shining through.

Dr Eric Davis, Astrophysicist consultant to AATIP. *"We have crash retrievals and they have been analyzed and unfortunately our laboratory diagnostic technologies and our material sciences and the understanding of physics that we had were not advanced enough to be able to make heads or tails of what it is, of what they had their hands on."*

Eric Weinstein, PhD in Mathematical Physics from Harvard. *"There is a whole lot more to this story than I had understood. I thought UFOs were total nonsense. I thought this was a waste of time. I was wrong."*

Stanton Friedman, Nuclear physicist. *"The evidence is overwhelming that the Earth is being visited by intelligently controlled vehicles from off the Earth."*

James Edward McDonald, Atmospheric Physicist - *"I believe that the scientific community has been seriously misinformed for twenty years about the potential importance of UFOs."*

Nat Kobitz, Director of US Navy Science and Technology Development. *"[Coulthart]: Are you able to confirm to me that the US has been trying to develop recovered alien technology? [Kobitz]: Yes, I can say that's so."*

World Leaders

The leaders of the "free" world have similarly commented upon this phenomenon.

Harry Truman, 33rd US President. *"I can assure you that flying saucers, given that they exist, are not constructed by any power on earth."*

Mikhail Gorbachev, President of the USSR. "The phenomenon of UFOs is real. I know that there are scientific organizations which study the problem. It must be treated seriously."

Donald Trump, 45th US President. *"I won't talk to you about what I know about [Roswell], but it's very interesting… [Asked by his son to declassify it]. Well, I'll have to think about that one."*

Why would these leaders make these claims?

Barack Obama, 44th US President. *"What is true, and I'm actually being serious here, is that there are, there's footage and records of objects in the skies, that we don't know exactly what they are. We can't explain how they moved, their trajectory. They did not have an easily explainable pattern. And so, you know, I think that people still take seriously trying to investigate and figure out what that is."*

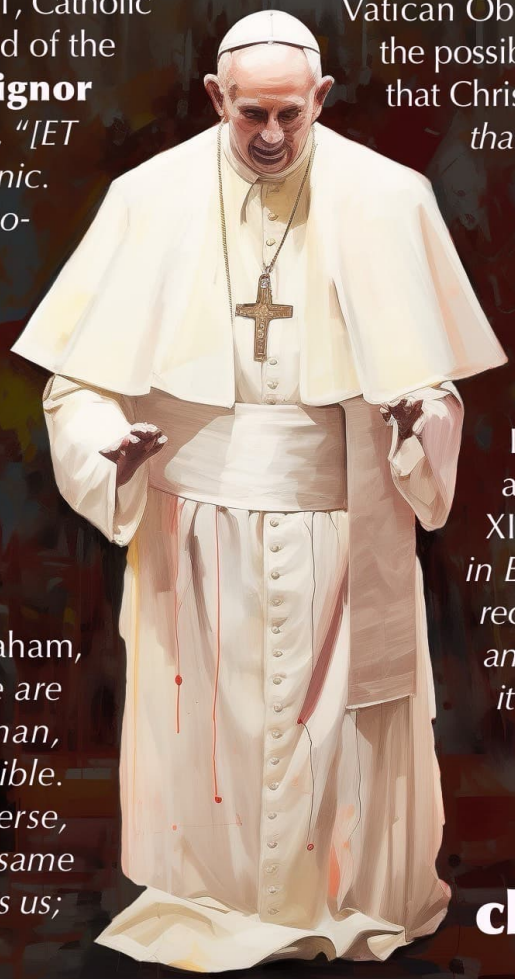
Jimmy Carter, 39th US President. *"I don't laugh at people any more when they say they've seen UFOs. It was the darndest thing I've ever seen. It was big, it was very bright, it changed colors and it was about the size of the moon. We watched it for ten minutes, but none of us could figure out what it was. One thing's for sure I'll never make fun of people who say they've seen unidentified objects in the sky. If I become President, I'll make every piece of information this country has about UFO sightings available to the public and the scientists."*

Religious Figures

There have been many religious figures of late who have made some hair-raising comments. David Grush also made an interesting claim regarding the Vatican and a potential coverup of the UFO subject in the first half of the 20th Century.

In light of an event which attempted to disclose the existence of non-human intelligence on earth in 2001, Catholic theologian and close friend of the Pope John Paul II, **Monsignor Corrado Balducci,** said, *"[ET encounters] are not demonic. They are not due to psychological impairment. They are not a case of entity attachment. These encounters deserve to be studied carefully."*

Reverend **Dr. Guy Consolmagno**, Senior astronomer at the Vatican Observatory at Mount Graham, Arizona stated that *"there are unquestionably non-human, intelligent beings in the Bible. Any creature of this universe, created and loved by the same God who created and loves us; would they deserve to be called alien?"*



Father **Jose Gabriel Funes**, a senior Vatican theologian and Director of the Vatican Observatory began writing about the possibility of ET contact. He claimed that Christians need to be ready *"sooner than anyone anticipates to love our extraterrestrial brothers and sisters."*

David Grusch has claimed that America retrieved a flying saucer from World War II Italian dictator Benito Mussolini after getting a tip from Pope Pius XII. *"1933 was the first recovery in Europe, in Magenta, Italy. They recovered a partially intact vehicle, and the Italian government moved it to a secure airbase in Italy until around 1944-1945."*

What do these clergymen know?

Miscellaneous Sources

"I talk over the following weeks with other anonymous insiders. (…) They all assert that the US military, almost certainly the US Air Force, is in possession of retrieved non-terrestrial — alien — technology."

"The Unidentified Flying Objects have asked not to publish that they are here, humanity is not ready yet. There is an agreement between the U.S. government and the aliens. They signed a contract with us to do experiments here. They have been waiting until today for humanity to develop and reach a stage where we will understand, in general, what space and spaceships are."

"I don't believe we're alone in the universe. There is something going on that is not being disclosed to us."

Ross Coulthart,
Investigative Journalist

Haim Eshed,
former Israeli Space Security Chief

Steven Spielberg,
Movie Director

Miscellaneous Sources continued

"For twenty-one years, from 1983 to 2004, I was the director of the French program to investigate and analyze unidentified aerospace phenomena. The existence of UFOs is without question. UFO's seem to be 'artificially controlled objects' and their physical characteristics can be measured by our detection systems — particularly radar. They display a physics seemingly far different from that which we employ in our most technologically advanced countries. Ground and on-board radar show that their performance greatly exceed our best aeronautical and space capabilities. These capabilities include stationary and silent flights, accelerations and speeds defying the laws of inertia…"

Jean-Jacques Velasco, Director of GEIPAN, the French UFO program.

"We already have the means to travel among the stars, but these technologies are locked up in black projects and it would take an act of God to ever get them out to benefit humanity… anything you can imagine we already know how to do."

Ben Rich, Head of the Lockheed Skunk Works, the pseudonym for Lockheed Martin's Advanced Developments Program allegedly in possession of UFO technology.

"How do you answer UFO skeptics? I get them to read my books and others; because there's so much literature on the subject, that it is just amazing. And the skeptics, by large, have never done any reading on it. You have to read the books and get the evidence, and then you can check it out for yourself."

Paul Hellyer, Canadian former Defense Minister from the 1960's.

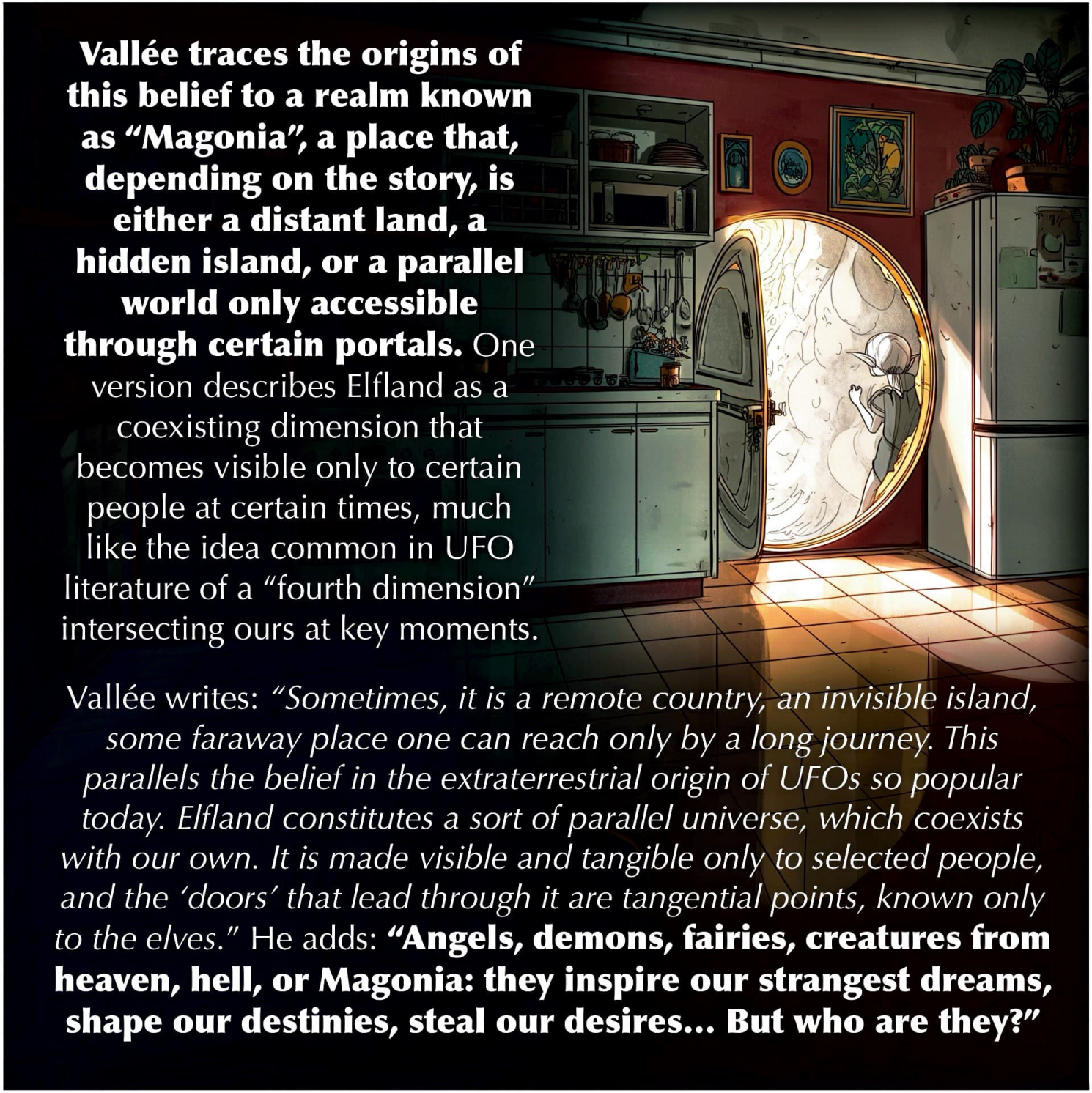
The point of all these quotes from all these different sources is to get you to realize that this is not a subject to scoff at as I had previously believed Many credible authority figures have come forward stating this is a deeply interesting and imporant subject to study.

UFOs and Folktales

When I first began exploring the UFO phenomenon in depth, I assumed that it was a modern mystery, born sometime after 1947 with the Roswell incident and the start of the Cold War. But as I read more widely, it became clear that **these sightings, visitations, and encounters have been happening for millennia, only under different names.**

One of the most important early books that opened this up for me was Passport to Magonia by **Jacques Vallée.** Vallée is not your average ufologist. He's a computer scientist, an astronomer, and a deeply thoughtful researcher who has taken the subject seriously for decades. His central thesis is simple but profound: **what we call "aliens" today are phenomenologically identical to the entities our ancestors called fairies, angels, and spirits.** As he puts it, *"the modern, global belief in flying saucers and their occupants is identical to an earlier belief in the fairy-faith."*

Fairy stories, it turns out, have a surprising amount in common with UFO narratives. The beings are often said to come from the sea or the sky. They can appear suddenly, sometimes in dazzling light. They abduct people, communicate telepathically, manipulate time, and vanish into thin air. Nearly every culture has its own version of these traditions, often with an explicitly aerial or cosmic dimension.



Vallée traces the origins of this belief to a realm known as "Magonia", a place that, depending on the story, is either a distant land, a hidden island, or a parallel world only accessible through certain portals. One version describes Elfland as a coexisting dimension that becomes visible only to certain people at certain times, much like the idea common in UFO literature of a "fourth dimension" intersecting ours at key moments.

Vallée writes: *"Sometimes, it is a remote country, an invisible island, some faraway place one can reach only by a long journey. This parallels the belief in the extraterrestrial origin of UFOs so popular today. Elfland constitutes a sort of parallel universe, which coexists with our own. It is made visible and tangible only to selected people, and the 'doors' that lead through it are tangential points, known only to the elves."* He adds: **"Angels, demons, fairies, creatures from heaven, hell, or Magonia: they inspire our strangest dreams, shape our destinies, steal our desires... But who are they?"**

Religious Traditions

These kinds of questions led me deeper into the spiritual and religious side of the phenomenon, where I discovered another remarkable book: **American Cosmic by religious studies scholar Diana Pasulka**. Like Vallée, Pasulka draws parallels between historical religious experiences and modern UFO encounters noting that the patterns are often uncannily similar and it's only the interpretive framework that has changed.

One story she recounts is that of Maria of Ágreda, a 17th-century Spanish nun and mystic. Maria claimed that with the help of angels, she was able to bilocate (that is, be in two places at once) and teach the Catholic faith to Indigenous people in New Mexico while physically remaining in her cloistered convent in Spain. Her fellow nuns said they saw her levitate, surrounded by a brilliant light. Maria herself wrote: *"What I can assure you beyond any doubt is that the case did in fact happen, and that as far as I know, it had nothing to do with the devil or wrong desires."*

It's difficult to read this and not hear echoes of modern contact experiences, including missing time, radiant beings, altered states of consciousness, spiritual messages, and the deep conviction that "this really happened."

Are all the **saints** and **holy men** and **women** of the past, from all religious traditions, that we have venerated as being particularly pious or spiritual, **experiencers?**

In fact, if we look at religious art through this lens, a surprising pattern emerges. Take **Carlo Crivelli's 1648 painting The Annunciation**. At first glance, it depicts the biblical scene of the angel Gabriel announcing to Mary that she will bear the Christ child. But a closer look reveals something surprising: **a disc-shaped object in the sky emits a focused beam of light that strikes a crystal embedded in a strange headpiece worn by Mary.** It's not hard to interpret the disc as some kind of craft and the beam as a directed energy, something far more technological than theological.

The image on the previous page bears striking resemblance to other paintings, such as **the fresco in the Church of the Dominican Monastery in Sighisoara, Romania,** which also depicts a hovering disc above a holy scene.
Israel hoffe auf den
Herrn. Ps. 130. 7.

A few decades later, **Aert de Gelder's 1710 painting The Baptism of Christ shows another UFO-like object hovering over the figures of Jesus and John, casting down four beams of light.** It's hard not to wonder: were these artists simply expressing divine light through the visual metaphors of their time? Or were they tapping into a persistent but rarely acknowledged alternative tradition that records contact with nonhuman intelligences not as metaphor, but as reality?

Then there's the well-known case of **Fatima, Portugal, in 1917**, where three young children reported repeated visions of a radiant lady who delivered apocalyptic messages. During the so-called **"Miracle of the Sun," tens of thousands of witnesses reported seeing the sun dance, spin, and descend in the sky, casting multicolored lights and leaving burn marks on clothing.** If this event had occurred today, it's hard to imagine it wouldn't be interpreted as a mass UFO sighting. Yet because it happened within a religious context, it was taken as a Marian apparition and quickly canonized by the Church.

So, what does all this suggest?

That the phenomenon we now call "UFOs" may not be about extraterrestrial visitors from distant star systems in the way pop culture imagines it. Instead, **we may be dealing with a timeless and shape-shifting intelligence that appears to us according to the symbolic language of the era.** To medieval people, it looked like angels. To Enlightenment-era mystics, like spirits. To us, steeped in science fiction and space travel, it looks like aliens in flying machines.

But the core experience, the encounter with a powerful, intelligent, otherworldly force, remains the same.

And perhaps the most radical idea is this:
whatever these entities are,
they seem less interested
in science and technology
than they are in
consciousness,
belief, and
transformation.

When you dig through all the contact stories out there, something interesting starts to happen; a lot of them sound strangely familiar, reminiscent of certain biblical stories.

Nick Pope used to investigate UFO sightings for the British Ministry of Defence and has been called the real-life Fox Mulder. In 1993, he looked into a case that he said left him completely stumped. The witness was a young naval cadet from the prestigious Britannia Royal Naval College at Dartmouth, who had twenty-twenty vision and was trained in careful observation, experienced what ufologists call a close encounter of the third, and perhaps even of the fourth, kind. One night, he saw a glowing object hovering silently over a sports field near his home. **"Echoing the story of the appearance of angels to Zacharias, or Mary and Joseph in the New Testament, the witness claimed that he received telepathic messages of greeting, telling him not to be afraid."**

Dr. John Mack documented several instances where **women reported being impregnated by non-human beings and later told the fetus had been removed without explanation.** One such woman, Cathy, described how she was taken aboard a craft where small, grey beings performed procedures on her. She later found herself pregnant despite not having had sex in months. When she went to a doctor, the pregnancy was confirmed but a mere few weeks later, the baby was gone, vanished without miscarriage or medical explanation. **Mack noticed how often these encounters involved a transcendent message: that humanity had lost its way, and that a new generation, part human and part "other", was being created to help guide or heal the Earth**. The parallels to stories **like the Virgin Mary's immaculate conception** (being chosen, impregnated, and entrusted with a child who has a higher mission) are difficult to ignore.

In Islam, the Quran is said to have been revealed to the Prophet Muhammad by the angel Gabriel over a period of about 23 years. While there is debate about whether **Muhammad** was truly illiterate or not, there is no question that he **was regarded as a messenger transmitting, rather than originating, the sacred text**. Brinsley le Poer Trench wrote about a 73-year-old **Argentinian peasant named Ventura Maceiras** who was sitting by a fire one evening outside his house when a blinding light lit up the area. After that, he felt sick for a few days, but something had clearly changed. This illiterate peasant started talking in detail about things he'd never studied, like converting miles to kilometers in seconds, naming planets in the Milky Way, and speaking constantly about "brothers" and "brotherhood." He even warned of massive natural disasters caused by human atomic explosions and developed a strong sense of spiritual purpose. **Doesn't this "download" of information from an encounter with an "angel" sound suspiciously like Muhammad's story?**

Ancient Texts and the Sky People

"The Bible is really the greatest flying saucer book of them all."
Brinsley Le Poer Trench

Stories like these start to blur the lines between religion and ufology. **What if the divine encounters described in holy books are closer to modern-day contact experiences than we've realized?**

My awakening moment came when I encounter **Paul Wallis**' startling reinterpretation of the Old Testament, not as a record of divine revelation from a singular Almighty God, but as a misunderstood account of human interaction with advanced nonhuman intelligences.

Wallis's journey began with a single word: **Elohim.** In most Bibles, it is translated simply as "God." But this, he argues, is a mistranslation because all other words that also end with 'im', such as Nephilim and Seraphim, denote plural nouns rather than singular ones, meaning that Elohim is likely referring to a group of beings, and not simply one being. **Its more accurate rendering, Wallis suggests, is The Powerful Ones, a seemingly minor change which alters everything.**

Elohim doesn't translate to a singular God, but to 'Sky People'.

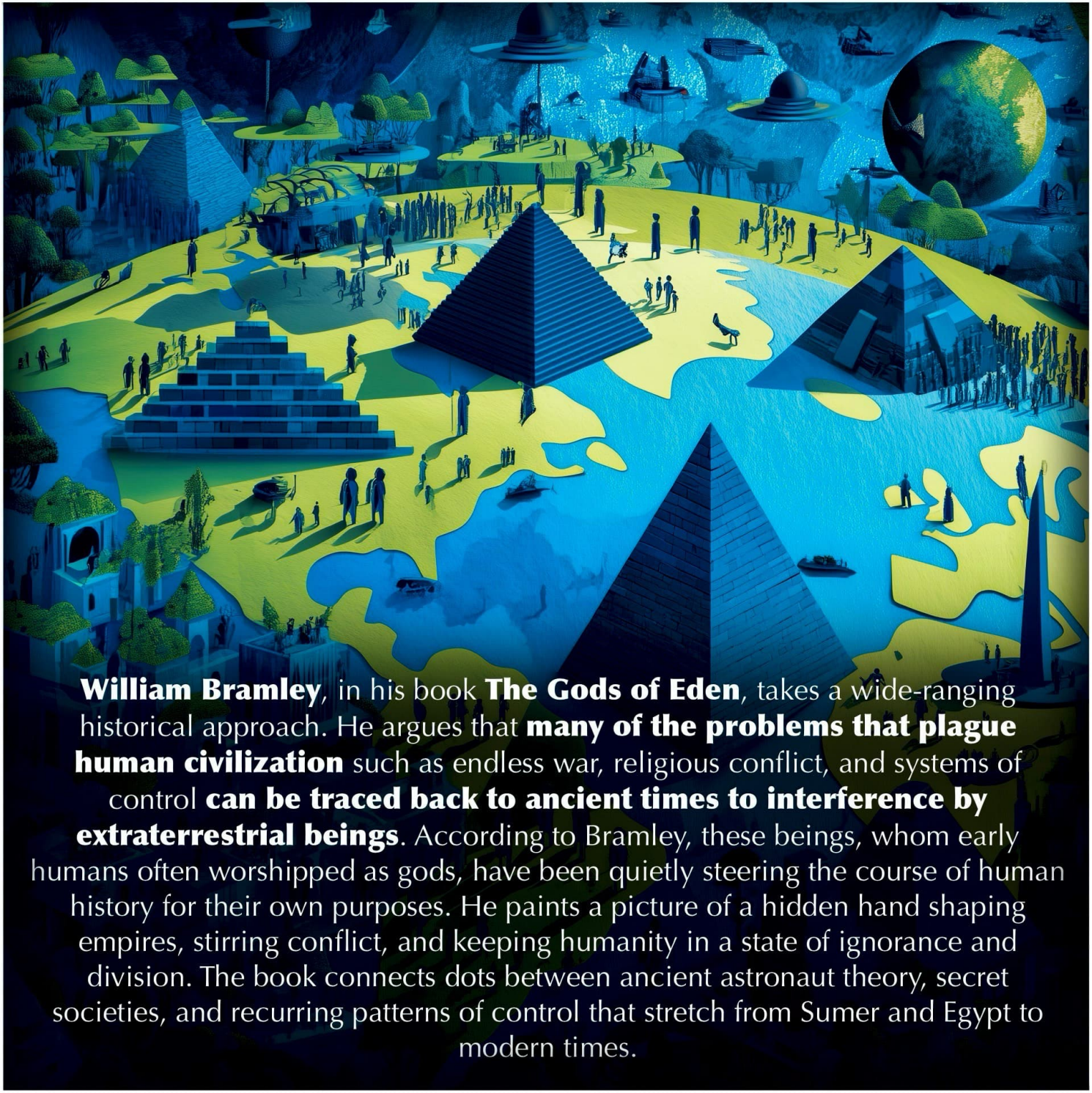
Once you reinterpret the Elohim as a group of powerful, technologically advanced beings, suddenly the biblical stories align with the ancient Sumerian, Babylonian, Assyrian, and Akkadian texts from which they emerged. In those traditions, the stories are not about God. They're about the **Sky People, a nonhuman species who arrived from elsewhere, genetically modified early humans, ruled over them, and established colonies on Earth.**

Wallis continues: *"When the Bible was monotheized, the history of our ancestors' intersection with Sky People was buried. Yet it's all still there—just a translation away from being blindingly obvious*." In his books **Escaping from Eden** and **The Scars of Eden**, Wallis outlines a series of key Hebrew terms whose original meanings have been obscured:

- **Elohim** does not mean "God." It means The Powerful Ones, corresponding to the Sky People of Mesopotamian lore.
- **YHWH** (Yahweh) is not a title for the one true God. It is a proper name, possibly a phonetic borrowing from an older language, referring to a specific, entity among the Elohim.
- **Ruach,** typically rendered "Spirit of God," originally refers to a hovering craft capable of creating high-energy wind vortices.
- **Kavod** (or Kbud) is not divine "glory," but a heavy craft that launches, hovers, and flies.
- **Echie** in Ezekiel does not mean "living creature," but life form describing a human-like pilot unknown to Ezekiel.
- **Tov (or Tub),** usually translated as "good," may in some contexts refer instead to advanced flying technology.

These reinterpretations suggest a strikingly different view of biblical events, less about metaphysical divinity, more about contact with beings from beyond.

And Wallis is far from alone. Other thinkers have pointed to a similar conclusion: that **humanity's origins, belief systems, and social structures might be deeply influenced (or even manipulated) by non-human intelligences.**



William Bramley, in his book **The Gods of Eden**, takes a wide-ranging historical approach. He argues that **many of the problems that plague human civilization** such as endless war, religious conflict, and systems of control **can be traced back to ancient times to interference by extraterrestrial beings**. According to Bramley, these beings, whom early humans often worshipped as gods, have been quietly steering the course of human history for their own purposes. He paints a picture of a hidden hand shaping empires, stirring conflict, and keeping humanity in a state of ignorance and division. The book connects dots between ancient astronaut theory, secret societies, and recurring patterns of control that stretch from Sumer and Egypt to modern times.

Mauro Biglino, a former Vatican translator, has come to some strikingly similar conclusions to Wallis but from deep within the Catholic establishment itself.

Tasked with translating the Old Testament directly from the original Hebrew for official Church publications, Biglino began to notice that **many of the texts, when read plainly and without theological interpretation layered on top, don't actually describe a single, omniscient God at all. Instead, he argues, they tell the story of a group of powerful beings**; plural, physical, and very much involved in human affairs.

These "Elohim," he says, are not divine in the spiritual sense but more like technologically advanced visitors, possibly extraterrestrials. Biglino's work is especially provocative because he isn't coming at this from a New Age or conspiracy angle but, rather, is using the Church's own linguistic tools to question the narrative from within.

Paul Hellyer, ex-Canadian Minister of Defence, shocked many when he went public with his belief, not just in UFOs, but in the idea that **Earth has been visited by multiple extraterrestrial species for decades**. And he wasn't speaking vaguely or in hypotheticals. Hellyer claimed to have had access to high-level military information and insisted that at least four different alien species are currently interacting with humanity, some of them even working alongside governments. He argued that their presence had been deliberately hidden from the public, and warned that continued secrecy served the interests of powerful elites, not the people.

Robert Dean, a retired U.S. Army Command Sergeant Major and NATO intelligence analyst, claimed that his exposure to classified UFO documents alerted him to the fact that **the extraterrestrial presence is not only real but the most important issue facing humanity**. According to Dean, a 1964 NATO report concluded that Earth has long been under the observation and study of multiple extraterrestrial civilizations, some of which possess technologies far beyond our own. He described this as part of an ongoing plan or program that has been unfolding for centuries, if not millennia. Importantly, the report noted there was no indication of hostile intent; if these beings had wanted to harm us, they could have done so easily. Dean went further, arguing that the human race itself is a genetically engineered hybrid species, created and continually modified by these advanced beings.

Paul Von Ward, an author, ordained Baptist minister, U.S. naval officer, and U.S. diplomat, **calls these entities "Advanced Beings" (ABs) and sees their presence as a continuous influence throughout human history.** *"The real secret is not that Advanced Beings might be on Earth today, but that they have always been here. Linking UFO/ET contacts to ancient AB-gods frightens those whose specious powers would be uncovered…* **If individuals were to realize that UFOs are part of our ordinary reality,** *the next step would be to recognize similar historical phenomena as part of the same continuum.* **They would see through the supernatural fiction of the last two millennia.** *Priestly authority and the so-called divine rights of kings would collapse. Patrimonial control of resources—including education and research—would be threatened. The ruling patrons must maintain the cover-up for as long as possible."*

And as strange as all this may sound, it's not just fringe thinkers saying it. Nobel Prize-winning scientist **Francis Crick**, co-discoverer of the DNA double helix, proposed that life on Earth may have been seeded by an advanced extraterrestrial civilization, a theory called directed panspermia. He and British chemist **Leslie Orgel** wrote a paper proposing that our genetic code is too complex to have arisen by chance alone. Cambridge astronomer **Fred Hoyle**, and Hungarian astrophysicist **George Marx**, have made similar arguments. In other words, **the idea that life on Earth has extraterrestrial origins is not pseudoscience but a scientific hypothesis with growing support**.

So, what we may be witnessing through ancient texts, mythologies, and religious traditions is **not a collection of fairy tales, but a distorted record of contact.** A story that has been reshaped, reinterpreted, or suppressed to fit prevailing power structures.

Ancestral Knowledge

Travelling even further back than the origin of the Abrahamic faiths and modern-day disclosers, we find that **tribal peoples all over the world claim that they originally came from the stars,** which is certainly conspicuous in light of the information that we've been learning about here.

The Dogon people of Mali in West Africa possess intricate astronomical knowledge, particularly about the Sirius star system. They speak of the Nommo, amphibious beings from Sirius who are considered their ancestors, and their lore includes details about Sirius B, a star invisible to the naked eye, which modern science confirmed only in the 20th century.

The Maya in Central America have a profound connection to the cosmos. As indigenous anthropologist Ardy Sixkiller Clarke states: "*From my research, I believe the Maya of today are the descendants of those who came to Planet Earth from another world. They were not 'assisted' by alien astronauts; they* ***were*** *the ancient astronauts.*" This belief is echoed by the Maya themselves.

The Ojibwe of North America refer to the Pleiades as Bagone-giizhig, or "Hole in the Sky." Their legends describe it as a gateway between Earth and the "star world," through which star people communicate with seers during ceremonies. One myth speaks of the Ojibwe themselves descending from the stars via this celestial portal

The **Ipixuna people of northern Brazil** speak of the Uru-ê Wau-Wau—people who come from the stars and travel in silent vehicles who taught them agricultural skills and special knowledge. They are described as small, glowing beings who returned to the stars and said that they will come back in the future.

Various indigenous tribes of Australia portray off-planet or celestial beings in their cave art and in contemporary artforms and oral traditions. The term, Wandjina, is used by **tribes of the Kimberley of Western Australia** to describe beings who come from beyond Earth and who are linked with the continuous creation of the Australian landscape. They teach tribal members lore that is reserved for initiates.

In the Perth region of Australia, the Martu describe nonhuman intelligent beings with whom they are in communication through dream-states. These beings are depicted on the walls of caves that are at least 3,500 years old. **The Cree or Ininew First Nation of Canada** state that their ancestors originate from star nations, and claim that their tribe's first ancestor, Star Woman, came from outside of spacetime and fell to Earth to become the first human being. **The Hopi, the Zuni, the Lakota**; these all claim that they've descended from the stars or will return there at the end of their lives on earth.

And these are just a few examples.

Time and again, indigenous traditions offer origin stories in which their ancestors come from the stars to seed life on Earth.

Fast forward to the present, and we begin to see modern echoes of these ancient truths. Two of the most well-known figures in contemporary UFO discourse, Dr. Steven Greer and Bob Lazar, have made **striking claims about the energy systems that power unidentified aerial craf**t, the same craft that presumably all these indigenous groups claim to have had extensive contact with from the deep past up to the present.

And their claims take on new weight when considered in light of our civilization's escalating energy crisis. I believe this is one of the ultimate reasons for why this subject has been so maligned and completely covered up by the powers that be.

Dr. Steven Greer, founder of The Disclosure Project, **argues that UFOs run on exotic, non-polluting energy technologies, most notably zero-point energy**. Greer claims that these technologies have been developed or reverse-engineered in black-budget programs but have been systematically suppressed by powerful interests, including oil and defense contractors, because of the threat they pose to existing economic structures.

He claims that **these energy systems** tap directly into the quantum vacuum, pulling energy from the fabric of space itself, **offering effectively limitless power without fuel, pollution, or dependence on fragile supply chains**. Greer insists that releasing this technology could solve global poverty, reverse environmental destruction, and transition humanity into a post-scarcity civilization *but only if we could overcome the political inertia and vested interests standing in the way.*

Bob Lazar, a physicist who claims to have worked at a secretive site near Area 51 called S-4, **gives a more technical account**. According to Lazar, the craft he worked on used a gravity propulsion system powered by element 115, a then-undiscovered (but later synthesized) heavy element. Lazar describes a "gravity amplifier" that bends space-time itself, allowing for movement without conventional thrust. **This system, he says, produces no heat, no emissions, and requires no fuel in the way we currently understand it**. While Lazar's claims have been heavily scrutinized and often dismissed by skeptics, he remains consistent in his story over decades, and many in the UFO community point to the coherence of his account as reason to take it seriously.

Now, why does this matter?

Recall that in Chapter 7 we discussed the S-shaped growth curve that humanity is currently experiencing. We are reaching the end of the growth and **our entire global civilization runs on energy sources, primarily fossil fuels, that are finite, polluting, and increasingly difficult to extract**. We are rapidly approaching, or already in the midst of, peak oil, the point at which oil production hits its maximum and begins an irreversible decline. At the same time, the Energy Return on Investment (EROI) for fossil fuels is plummeting, meaning we're burning more and more energy just to get energy, leaving less "net energy" to power society. **This spells massive trouble for everything we take for granted**: transport, agriculture, digital infrastructure, and healthcare.

In this light, the claims of Greer and Lazar take on a new urgency. If what they say is even partially true, and the accumulating evidence and testimony strongly suggest that it is, then **buried somewhere in classified programs is a breakthrough energy system that could change everything**.

The conversation about UFOs, then, isn't just about aliens or conspiracy theories. It's about survival. It's about whether we can navigate the collapse of our energy-hungry, unsustainable civilization without plunging into chaos and whether the tools for building a better, post-collapse world have been hidden in plain sight.

As society faces inevitable breakdown under the weight of ecological devastation, economic fragility, and energy scarcity, the suppressed knowledge of clean, exotic technologies offers a blueprint for a civilization no longer chained to fossil fuels and corrupt energy monopolies.

In other words, **we can engineer a civilization that doesn't treat pollution as a mere externality in order to create a technological paradise on earth.** But we can only do so if we're aware of the suppression of these clean technologies in the first place.

Another reason why this subject is so important is because it clearly indicates the extent to which we are living in a 'constructed' reality, much like The Matrix or The Truman Show. Paul Wallis, whom we met earlier, argues that **the suppression of this "paleocontact" narrative also suppresses something vital about who we are**:

"What makes this topic so important is all the other information buried with it—whether in desert caves, papal archives, or filing cabinets labeled 'classified.' This hidden layer concerns our innate intelligence and how to access it. It's about higher states of consciousness—remote viewing, self-healing, telepathy, future-viewing—all fragments of a greater potential. That potential includes ecology, too: the lost wisdom of how to live harmoniously with this blue-green planet, so urgently needed today."

Paleocontact reframes the human story. It suggests that we are not a fluke of evolution, but part of a populated universe, a species with hidden capacities embedded in our DNA, awaiting activation. *"The great story of paleocontact points us to a higher level of intelligence and consciousness latent within our very DNA. If that's true, then accessing those latent powers must be one of the most vital and exciting aspects of this human life."*

This information is quite literally the most important information that humanity can possibly have access to, as it relates to who we are, fundamentally. Nothing is more important than that.

Common Objections

"After I had worked with forty to fifty of these individuals, I discovered to my amazement that there simply was no psychiatric explanation to this – that something real had happened to them. What has happened to these people is what they say has happened to them. Even though I fully recognize that that's not possible in the worldview in which they and I were raised. There is something profoundly important here that is authentic and real. Either we shrink the phenomenon, or we're going to have to stretch our notions of the possible."
John Mack

I've found that **people are still wary of discussing the subject, even after being presented with all this evidence**, which baffles me. Propaganda and shame are strong forces, it seems. I guess it also makes sense; people have been gaslit their whole lives and when this subject is brought up, they're reluctant to be taken for fools yet again. Once bitten…

In any case, here are some common objections and why they can't stand up in light of the evidence provided thus far.

I'll only believe it when I see a UFO with my own eyes."

This is a classic defensive move but it's not how we normally operate in any other domain of knowledge. You probably believe murder exists, even if you've never personally seen one. You probably believe Antarctica exists, even if you've never been there. You probably believe atoms and black holes exist, even though no one has seen them directly. We routinely accept the existence of things based on indirect evidence: multiple, independent lines of corroboration, expert testimony, physical traces, and patterns of behavior. So why should UFOs be treated differently? With thousands of credible sightings (many from trained observers like pilots, military personnel, and radar operators), video footage, physical effects on the environment, and profound psychological impacts on witnesses, the bar has already been cleared for reasonable belief. To demand personal, first-hand visual confirmation is to set an impossibly high and inconsistent standard that we don't apply anywhere else in life.

"UFOs are impossible according to science."

No, they're impossible *according to the science we currently understand*. That's a huge difference. Every major scientific breakthrough has involved anomalies, things that didn't fit the prevailing paradigm. If scientists had always dismissed what seemed "impossible," we'd never have discovered relativity, quantum mechanics, or germ theory. Flight was once thought to be impossible. So were meteorites. So was the idea that continents drift. This objection reflects a deeply left-hemisphere way of thinking: rigid, rule-bound, and dismissive of what doesn't fit. But progress in science comes precisely from attending to what doesn't fit; from anomalies, paradoxes, and the inexplicable. Just because something lies beyond our current model doesn't mean it's unreal. It just means our model needs to expand.

"It's all a hoax, hallucination, or mass delusion."

That might account for a few cases; but all of them? Across cultures, time periods, geographies, and personality types? The sheer consistency of details among reports, especially from people who have never met, speaks against this explanation. Moreover, many of these individuals didn't want to talk about their experiences. They didn't seek fame or money. Quite the opposite; they were often traumatized, confused, and afraid of ridicule and people don't fake things that bring them suffering and social exile. And as John Mack noted, these were not psychotic or delusional individuals. Something real happened to them which our current reductive framework cannot yet explain.

"If they were real, the government would have told us."

Governments routinely withhold information, poison their own people, and outright lie about everything under the sun, especially topics centered around "national security", which is the general excuse given to avoid having to tell people the truth. The existence of surveillance programs, experimental weapons, and even pandemics have been hidden or denied until long after the fact. Secrecy is the norm, not the exception. In the case of UFOs, there is documented evidence of cover-ups, intimidation of witnesses, and redirection of public interest. We now know that multiple governments have taken the phenomenon seriously behind closed doors even while publicly denying it. The idea that "official silence" equals nonexistence is simply naive.

“This is all just too weird to be true.”

Absolutely. But "weird" doesn’t mean "false." Reality is weird. Quantum physics is weird. Consciousness is weird. A DMT trip is weird. The deeper you look into nature, the less tidy and familiar it becomes. The discomfort comes not from the weirdness itself, but from the clash between what we’ve been taught to expect and what might actually be the case. Weirdness is not a disqualifier but a clue that we’re brushing up against something real and important that we haven’t yet understood.

“If they were real, they’d have landed on the White House lawn by now.”

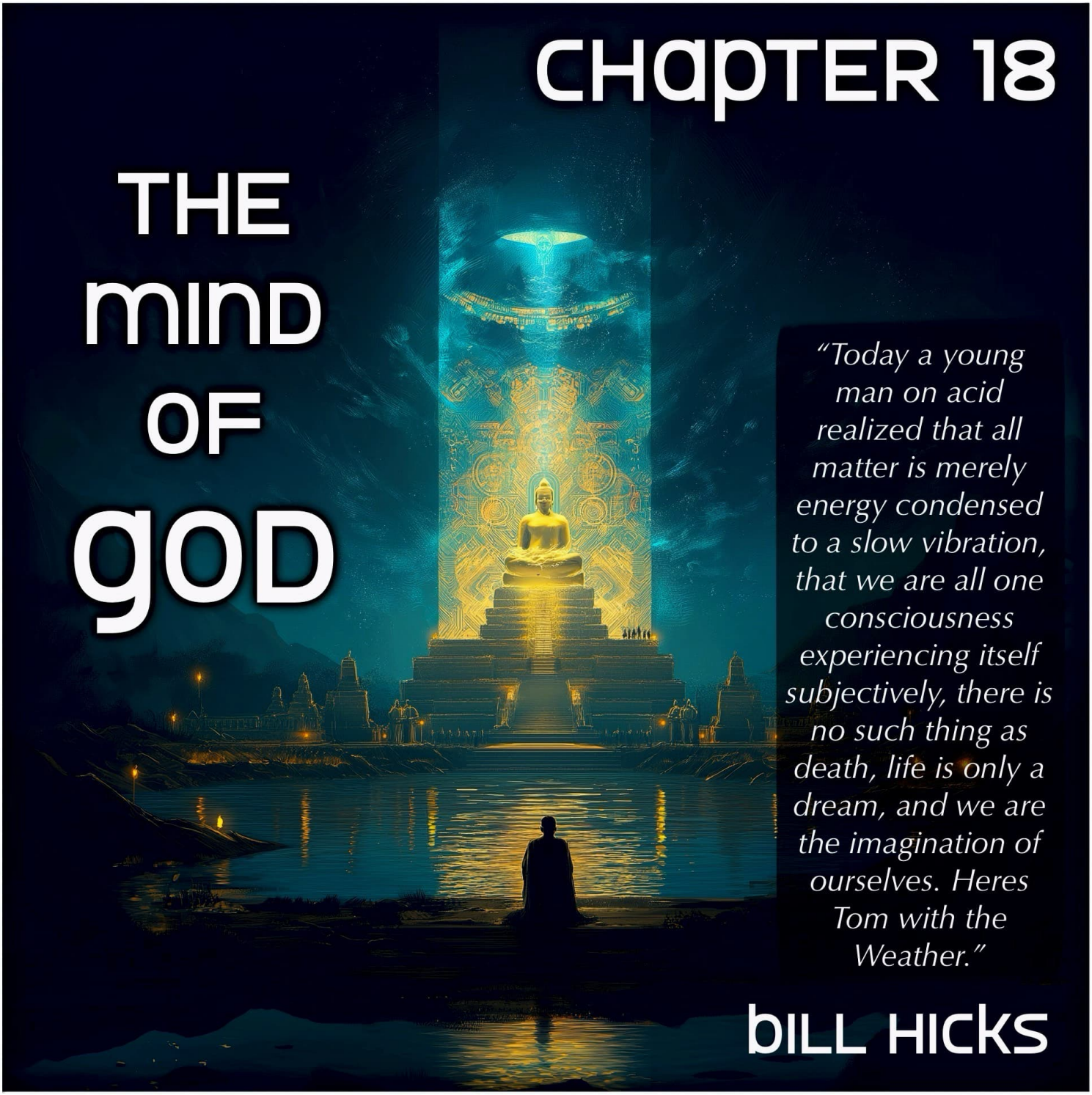
Aside from the fact that this almost did occur (look up the 1952 Washington, D.C. UFO incident), this assumes that our priorities, namely visibility, spectacle, official diplomatic contact, are shared by whoever or whatever is behind these phenomena. But what if they’re operating on an entirely different logic? If their goal were disclosure in the way we imagine it, namely an overt, unmistakable landing, then sure, they could’ve done that by now. But maybe their aim isn’t to convince us en masse. Maybe it’s not about domination, or recognition, or technological exchange. Maybe it’s about individual transformation, paradigm shift, or slow acclimatization. Or maybe they already have made contact, just not on our terms, and not with everyone. Judging a non-human intelligence by the standards of human political theatre is, frankly, anthropocentric. It says more about our expectations than their intentions.

"It's probably just advanced military technology."

This explanation is probably one of the most plausible explanations, but I'm still not sure it accounts for all sightings and encounters people claim to have had. Many of the most baffling UFO encounters predate modern military tech but, owing to the fact that governments routinely lie about everything, it wouldn't be a stretch to say that they're lying about their capabilities in their military arsenal too. The flight characteristics being reported (right-angle turns at thousands of miles per hour, instant acceleration from a standstill, silent hovering, transmedium travel) defy known physics and engineering but some have claimed that the government is also covering up entire branches of physics and mathematics that would lead to breakthroughs in this sector. Put it this way: if some sightings were to be military technology, as is likely the case, that wouldn't preclude the existence of interdimensional travelers. They're simply not mutually exclusive.

CHAPTER 18

THE MIND OF GOD



"Today a young man on acid realized that all matter is merely energy condensed to a slow vibration, that we are all one consciousness experiencing itself subjectively, there is no such thing as death, life is only a dream, and we are the imagination of ourselves. Heres Tom with the Weather."

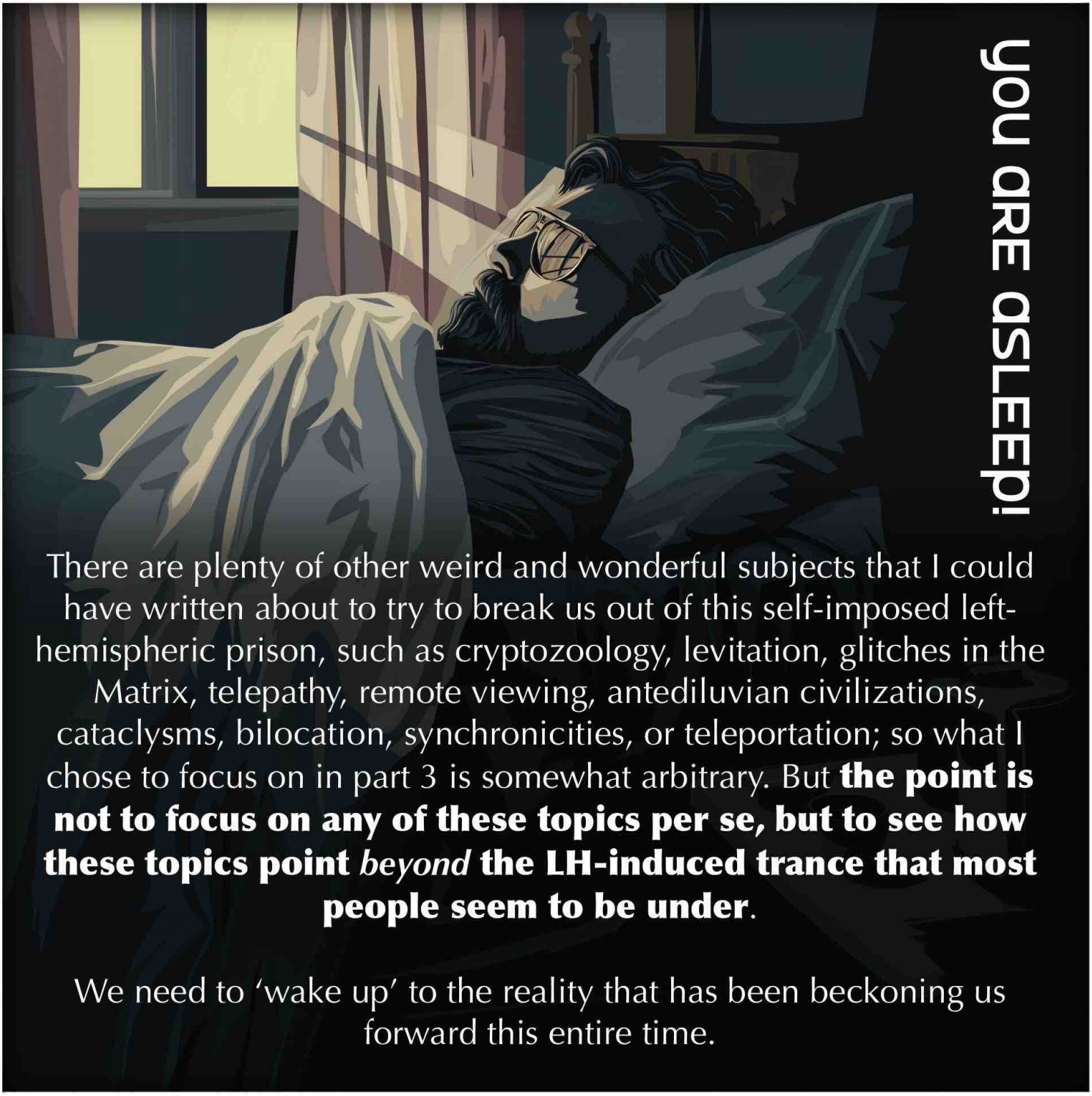
BILL HICKS

I started writing this whole book because I came to realize that I had no idea what was actually going on in the world. As Socrates stated, and as any true wisdom seeker must come to realize, **I knew that I didn't know.** Everything felt fragmented, disconnected, chaotic. So I set off on my grand journey to try to make sense of it all.

First, I zoomed out and looked at *how* we look, at the **structure of perception** itself, exploring Iain McGilchrist's divided brain hypothesis and how there are two fundamentally different ways of engaging with the world: the Left Hemisphere's grasping, narrow, analytic mode and the Right Hemisphere's open, relational, living mode. I began to realize that **a deeper pattern underlies the entirety of my experience** on this planet, a movement from whole to part and back to whole again, and that this universal metapattern might be the key to understanding everything.

Then, in the middle part of the book, I dove into **the broken systems** that shape our lives and saw how the left hemisphere's limited way of seeing had **hijacked key aspects of reality (language, time, money, death)** and restructured them into something cold, lifeless, and mechanical. This disconnection became the dominant mode of existence.

And in the final stretch, I turned toward the cracks, those strange, shimmering openings that seem to defy the system altogether. I explored psychedelics, near-death experiences, quantum immortality, reincarnation, and even UFOs, not to "prove" anything definitively, but to point toward **a different way of being, to shed light on the current limitations of the widespread worldview** that denies that these subjects are anything other than mass hallucinations. Each of these phenomena offered glimpses of a reality far richer, stranger, and more alive than the one we've been conditioned to accept.



There are plenty of other weird and wonderful subjects that I could have written about to try to break us out of this self-imposed left-hemispheric prison, such as cryptozoology, levitation, glitches in the Matrix, telepathy, remote viewing, antediluvian civilizations, cataclysms, bilocation, synchronicities, or teleportation; so what I chose to focus on in part 3 is somewhat arbitrary. But **the point is not to focus on any of these topics per se, but to see how these topics point *beyond* the LH-induced trance that most people seem to be under**.

We need to 'wake up' to the reality that has been beckoning us forward this entire time.

WAKE UP
I went to the
woods because
wished to live
deliberately, to
front only the
essential facts of
life, and see if I
could not learn
what it had to
teach, and not,
when I came to
die, discover that
I had not lived.
Henry David
Thoreau
Is sleep a
crime?
No, sleep is a
good thing.
But if you
sleep through
your life,
your life is a
disaster.
Sadhguru

"But why is a book like this even necessary? It seems so generic it couldn't possibly apply to anyone's actual life."

That's a fair question and one that might stop many people from picking up a book like this at all. But the idea that "the general is useless" is misguided.

In Chapter 6, we saw that the left hemisphere is designed for routine situations. It's brilliant at handling tasks where there's already a known response, where the rules are fixed, the future is predictable, and the environment is stable.

But that is not the kind of world we are living in.

We are living through a radically novel moment in history. We're facing developments that stretch the limits of comprehension; just imagine that Artificial General Intelligence, UFOs, psychedelics, near-death experiences, ecological collapse, ethnic cleansings, and quantum weirdness all exist at once! **The rules are changing, and the future is completely unknown, which means that the toolkit of tradition is not enough to deal with the current situation.**

This means that the Left-Hemisphere, which, as we've seen in Part 2, is the dominant mode of perceiving reality and being in the world, is woefully inadequate for dealing with what's going on and what is to come.

In complex, unknowable situations like this, you don't need more specific instructions, but something deeper: **we need to break out of the LH view of the world to find a general model of the world that helps you make sense of whatever arises**, no matter how unfamiliar. You need a universal metapattern, or a map that applies across dimensions, timescales, and categories of experience.

That's why this book matters; **this book offers that general model**.

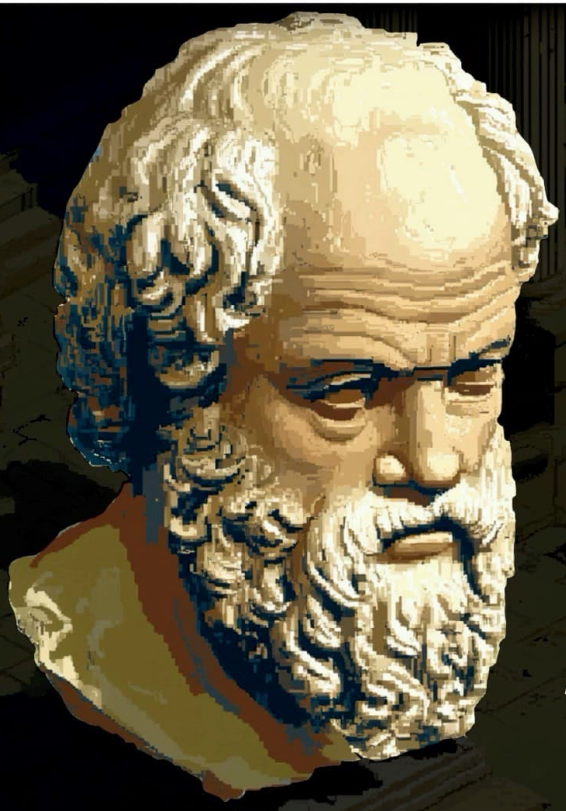
No, it doesn't tell you what to do next Tuesday, who's a charlatan and who's a saint, or what companies to invest in. Instead, it provides you with the meta narrative to be able to figure out the answer to all those questions on your own. Earlier I quoted **Hanzi Freinacht** who stated that "*we need directions, but those directions must necessarily be of an abstract, open-ended nature. We don't need cook-books; we need general ideas on how to create good cook-books, so to speak. We need stories about stories. Metanarratives.*"

Well, this is the ultimate metanarrative.

Galahad Eridanus said: "*the great arms race of human consciousness is the hunt for the Supreme Narrative, a Gestalt of the entire universe which can contextualize everything, a cipher which could serve as a bridge between the finite human mind and the infinite. This is the Holy Grail.*"

This is the Holy Grail.

This book offers you a way to see more clearly, feel more grounded, and orient yourself in the midst of radical uncertainty; **when you don't know what's coming, the most valuable thing isn't more data but sharper eyesight**.



A Couple of Questions

"Wonder is the beginning of wisdom."
Socrates

"The proper object of this question is that which underwrites, timelessly and eternally, whatever is: in other words, the ground of Being."
Iain McGilchrist

So now we find ourselves back at the whole again. But it's not the naïve whole we began with but a deeper, wiser whole, one that has gone through the fragmentation and come out the other side. Hopefully you've noticed that the book itself is structured along the universal metapattern theme too.

With everything we've explored, from the structure of the brain to the weird edges of consciousness, it feels only right to end with a few questions that sit outside the reach of logic altogether, starting with:

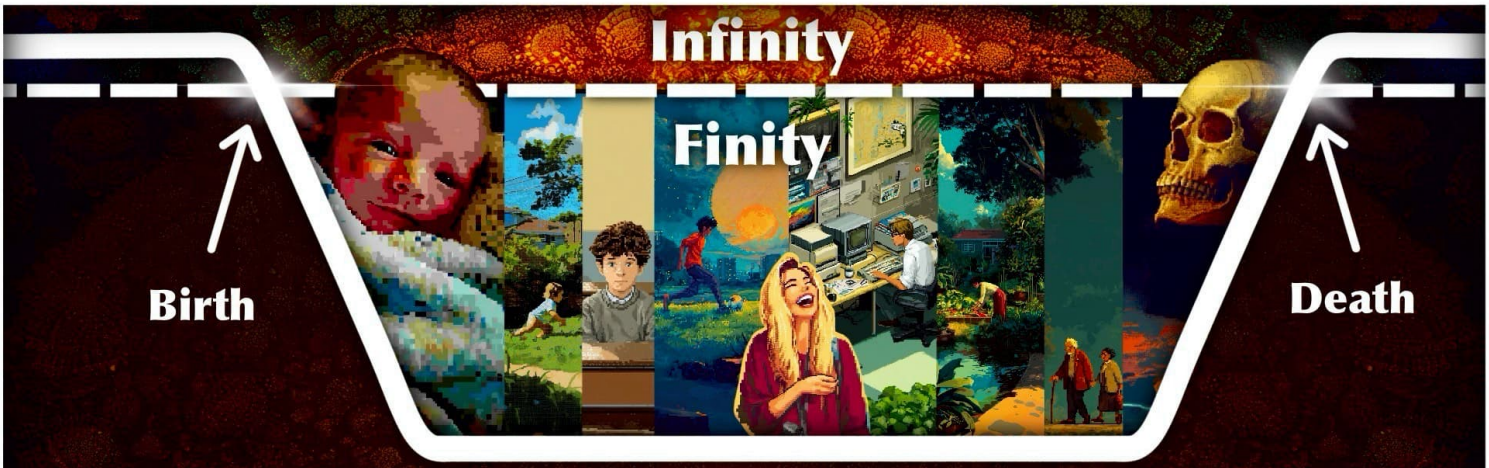
Why is there Something rather than Nothing?

This is the ultimate question. If you have never asked yourself this, then you haven't been thinking at all.

It's a question that doesn't really admit of a final answer. Rather, it demands awe at the sheer fact of existence, at the staggering mystery that anything is here at all. No matter how far we stretch our understanding, no matter how many frameworks or theories we construct, including everything explored in this book, there always remains something unreachable at the root of being. Something that eludes every attempt to pin it down.

Some things are not puzzles to be solved, or systems to be mapped but mysteries to be lived with. To be danced with.

And yet, **while no answer may be final, there is a particular view that I find deeply resonant.** It's a view echoed by mystics, philosophers, comedians, psychedelic experiencers, and spiritual traditions throughout history. It goes something like this:



Life: pain, joy, suffering.

Before time began, there was only One. A being of infinite potential, unlimited by form, constraint, or desire. But in its perfection, it lacked the one thing it could not create within itself: limitation.

And so, to become truly complete and to include all opposites, all imperfections within its perfection, it fractured itself into the illusion of the many. It created the universe to experience what it means to *search*, to *forget*, to *feel*.

And you are that One, now hidden in form, playing the cosmic game of hide-and-seek with yourself. And what's the ultimate goal that everyone is now searching for, albeit mostly unconsciously? A return back to the state of infinite freedom, infinite perfection. In other words, **a return back home.**

This story is the universal metapattern applied to existence itself.

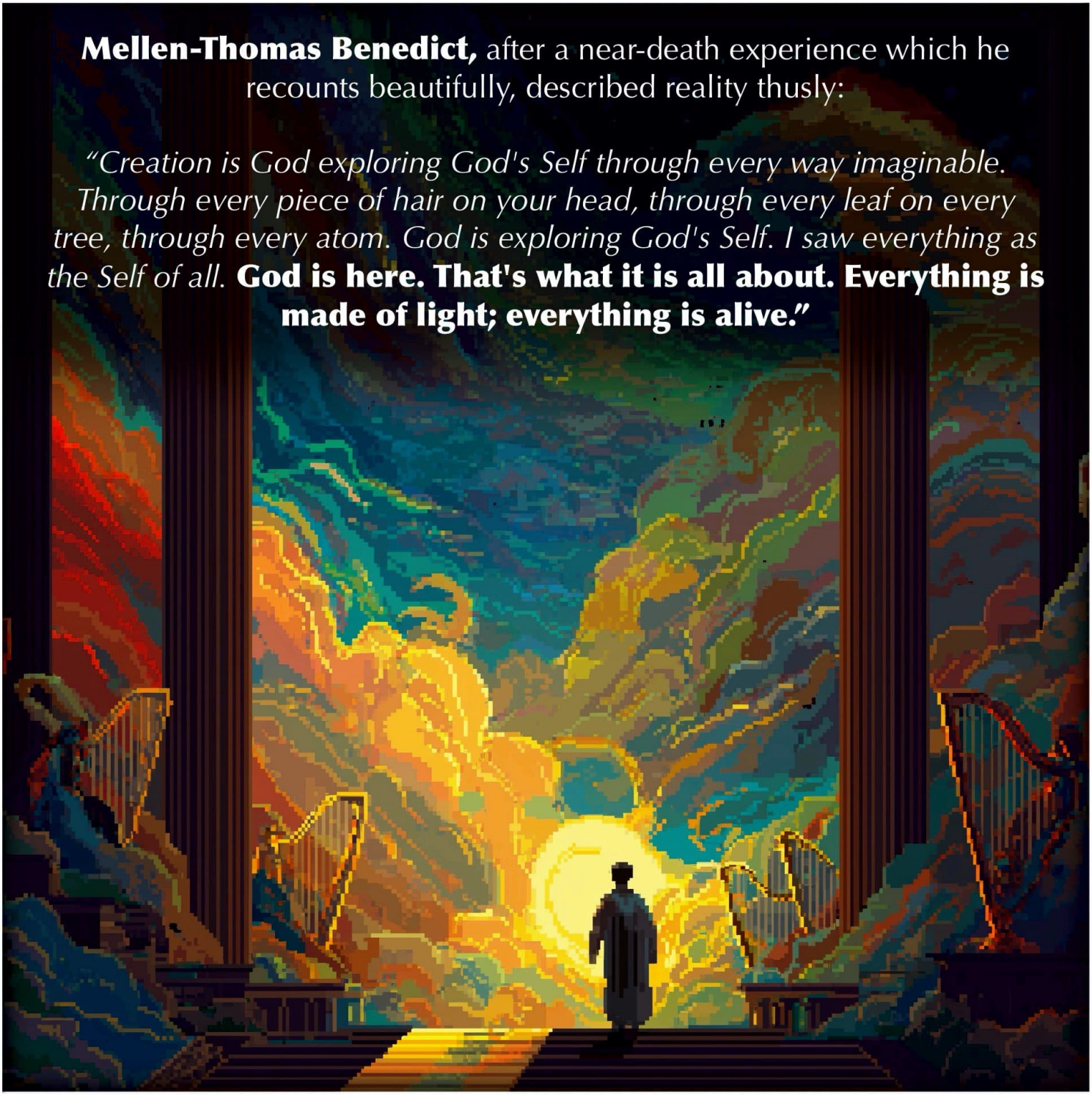
As **Alan Watts** puts it:

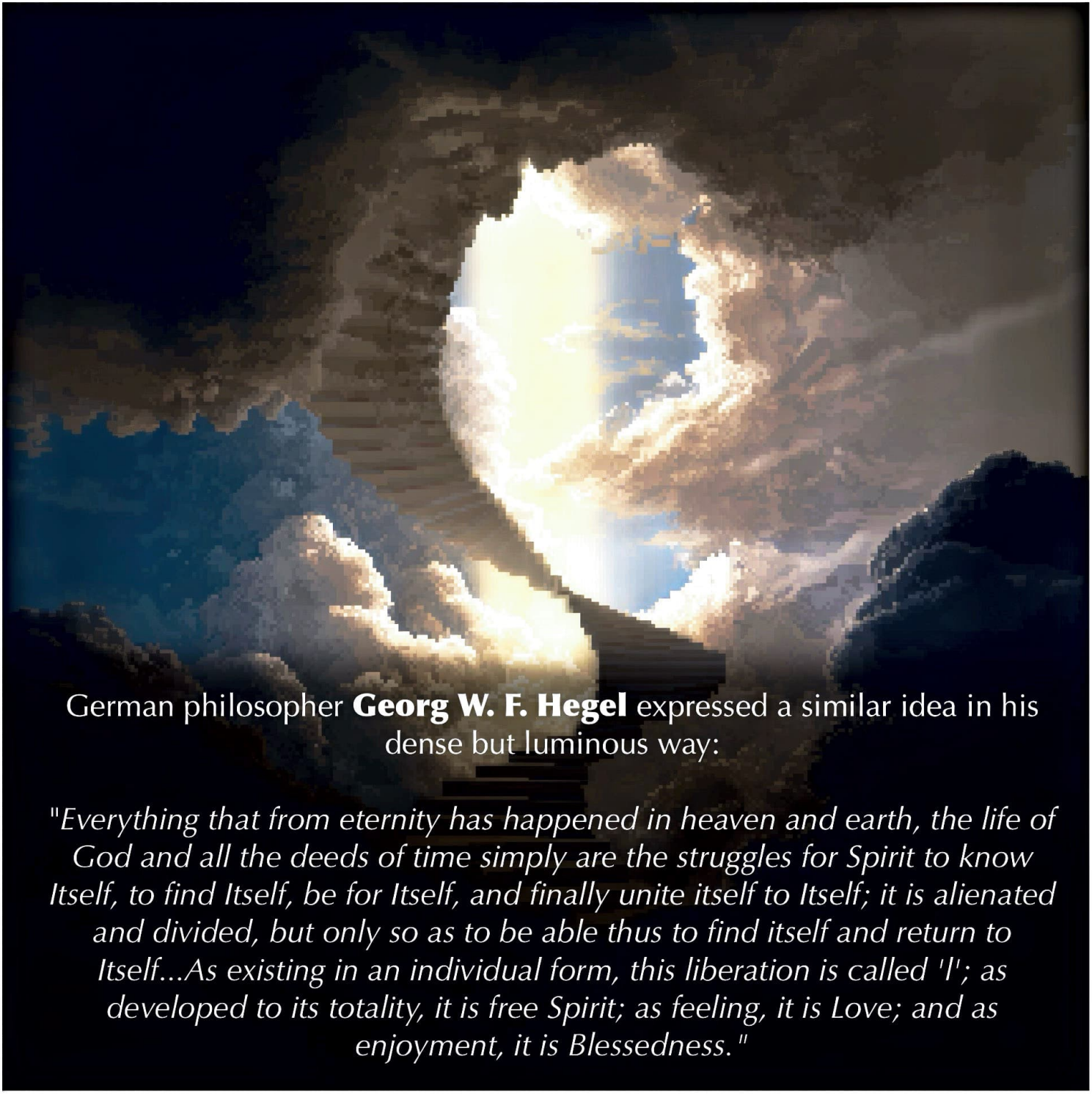
"God likes to play hide-and-seek, but because there is nothing outside of God, he has no one but himself to play with! But he gets over this difficulty by pretending that he is not himself. This is his way of hiding from himself. He pretends that he is you and I and all the people in the world, all the animals, plants, all the rocks, and all the stars. In this way he has strange and wonderful adventures, some of which are terrible and frightening. But these are just like bad dreams, for when he wakes up they will disappear. Now **when God plays "hide" and pretends that he is you and I, he does it so well that it takes him a long time to remember where and how he hid himself!"**

Creation is not a one-time act, but an ongoing story of the One becoming the many in order to remember itself again as the One.

Mellen-Thomas Benedict, after a near-death experience which he recounts beautifully, described reality thusly:

"Creation is God exploring God's Self through every way imaginable. Through every piece of hair on your head, through every leaf on every tree, through every atom. God is exploring God's Self. I saw everything as the Self of all. **God is here. That's what it is all about. Everything is made of light; everything is alive."**





German philosopher **Georg W. F. Hegel** expressed a similar idea in his dense but luminous way:

"Everything that from eternity has happened in heaven and earth, the life of God and all the deeds of time simply are the struggles for Spirit to know Itself, to find Itself, be for Itself, and finally unite itself to Itself; it is alienated and divided, but only so as to be able thus to find itself and return to Itself...As existing in an individual form, this liberation is called 'I'; as developed to its totality, it is free Spirit; as feeling, it is Love; and as enjoyment, it is Blessedness."

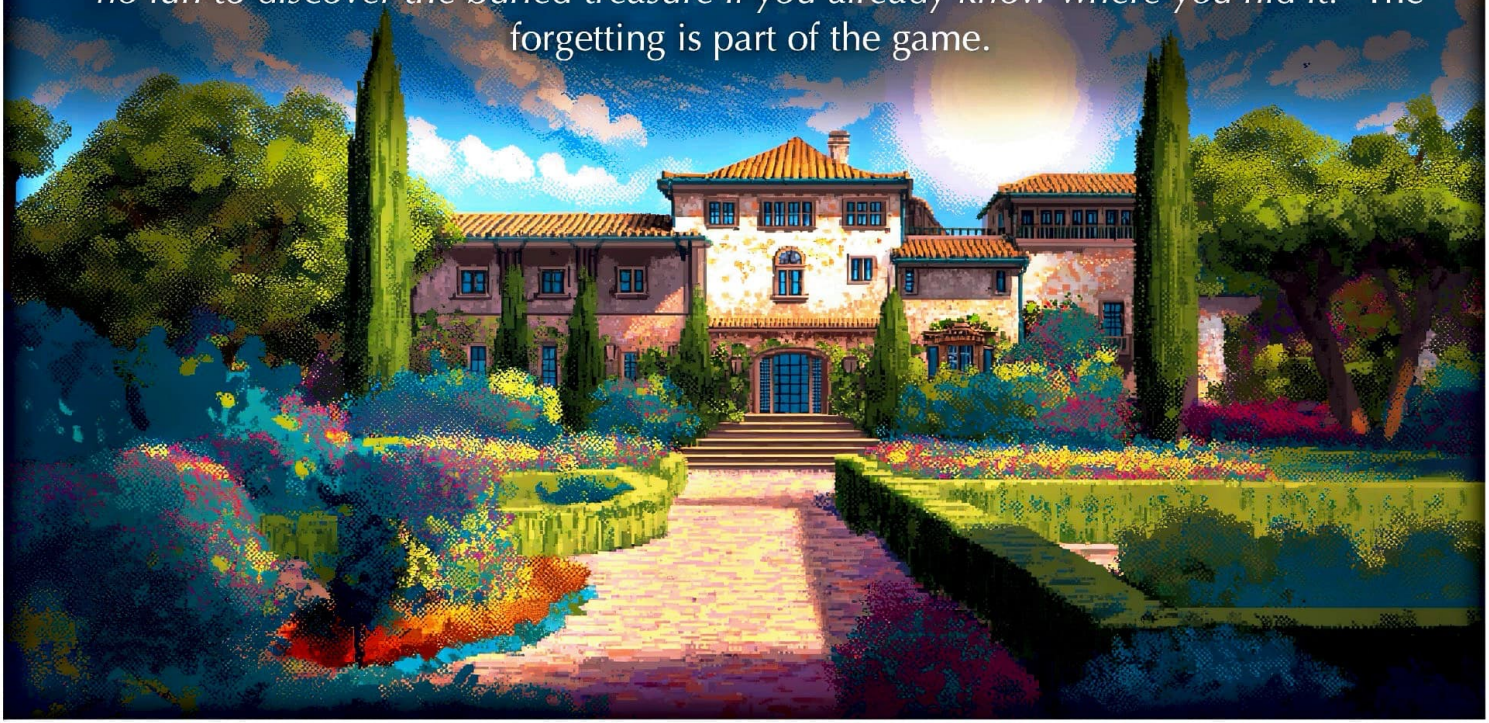
The essence of this perspective is that the world is not a meaningless accident, but a divinely orchestrated self-exploration. As **Christopher Bache** writes:

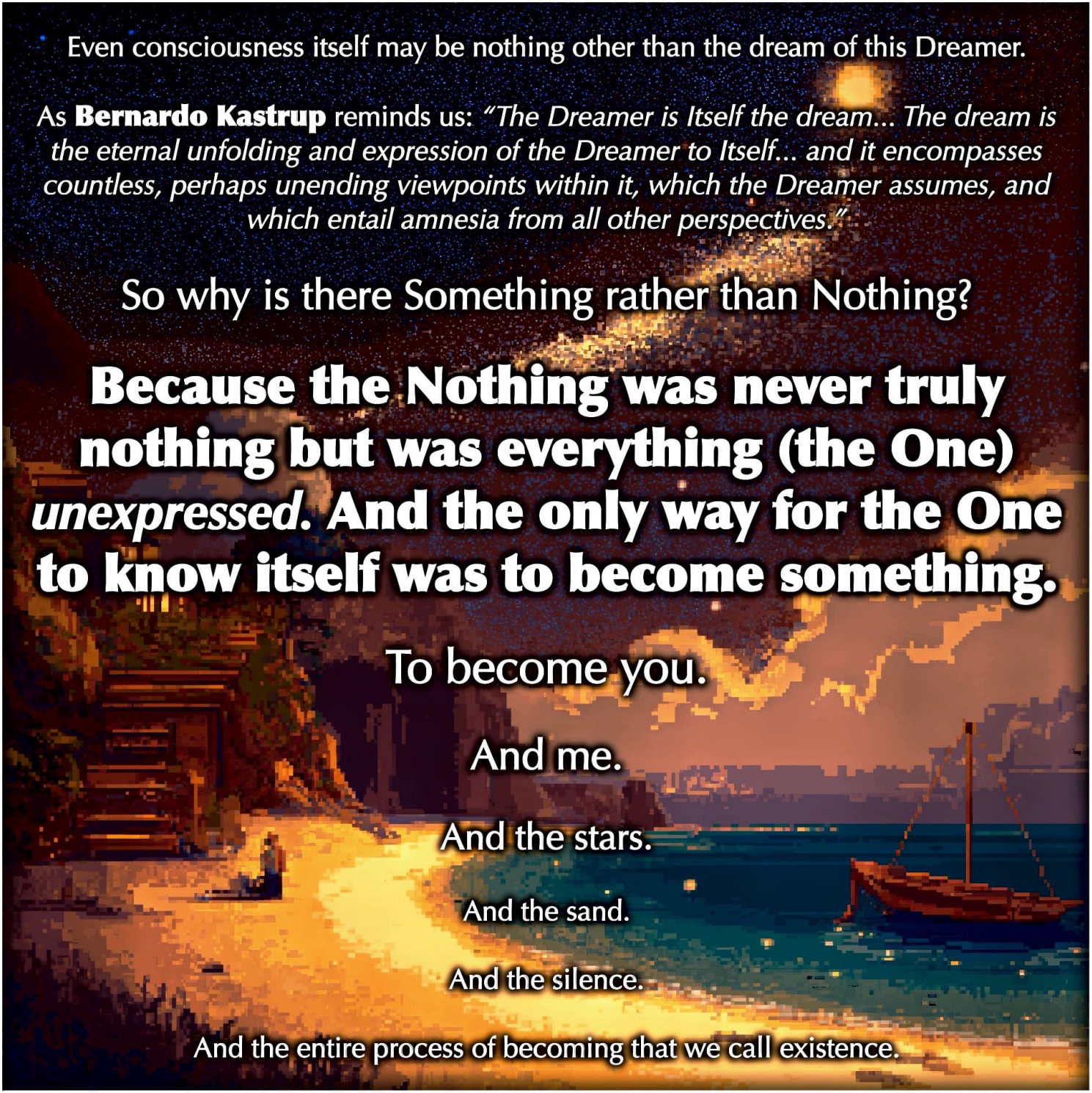
"That the universe is the manifest body of a Divine Being of unimaginable intelligence, compassion, clarity, and power, that we are all aspects of this Being, never separated from it for a moment, that we are growing ever more aware of this connection, that physical reality emerges out of Light and returns to Light continuously, that Light is our essential nature and our destiny, that all life moves as One, that reincarnation is true, that there is a deep logic and significance to the circumstances of our lives, that evolution of the whole, that our awareness continues in an ocean of time and a sea of bliss when we die, that we are loved beyond measure and that humanity is driving towards an evolutionary breakthrough that will change us and life on this planet at the deepest level."

The idea is that if infinite potential exists, then it must express itself. As physicist and writer **Paul Hughes** speculates:

"What would one do with infinite potential, some literally unlimited ability to do anything? Or to back up and put it in more prosaic, but more easily comprehensible, terms, **imagine having a billion dollars in your bank account. Would this give you pleasure or satisfaction if you could never spend a penny of it? I doubt it. The joy of wealth is in the usage of it.** *(…) We are God made manifest, sons and daughters cloned from God, experiencing one particular creation that happens to consist of space and time and the laws of physics known and loved by modern scientists. This frames reality as a kind of sacred theatre in which novelty, adventure, and even suffering have a place because the One seeks not comfort, but experience."*

The One wants surprise, not certainty. And perhaps, as Hughes suggests, it's *"no fun to discover the buried treasure if you already know where you hid it."* The forgetting is part of the game.




Even consciousness itself may be nothing other than the dream of this Dreamer.
As **Bernardo Kastrup** reminds us: *"The Dreamer is Itself the dream... The dream is the eternal unfolding and expression of the Dreamer to Itself... and it encompasses countless, perhaps unending viewpoints within it, which the Dreamer assumes, and which entail amnesia from all other perspectives."*
So why is there Something rather than Nothing?
Because the Nothing was never truly nothing but was everything (the One) *unexpressed*. And the only way for the One to know itself was to become something.
To become you.
And me.
And the stars.
And the sand.
And the silence.
And the entire process of becoming that we call existence.

Why Am I Here?

Let's talk about you, not as some generic pronoun, but you, the one holding this book, the one reading these words right now.

Because whether you realize it or not, you are not just *in* the universe; you *are* the universe.

You're a specific, localized, conscious aperture through which all of existence is being filtered, tasted, touched, felt. That may sound grand, even delusional, but it isn't. It's the opposite of delusion. It's the slow dawning realization that this whole dance, the entire process of 'becoming', the stars and cells and stories and everything in between, *need* you. And I don't just mean someone *like* you, but *You* you.

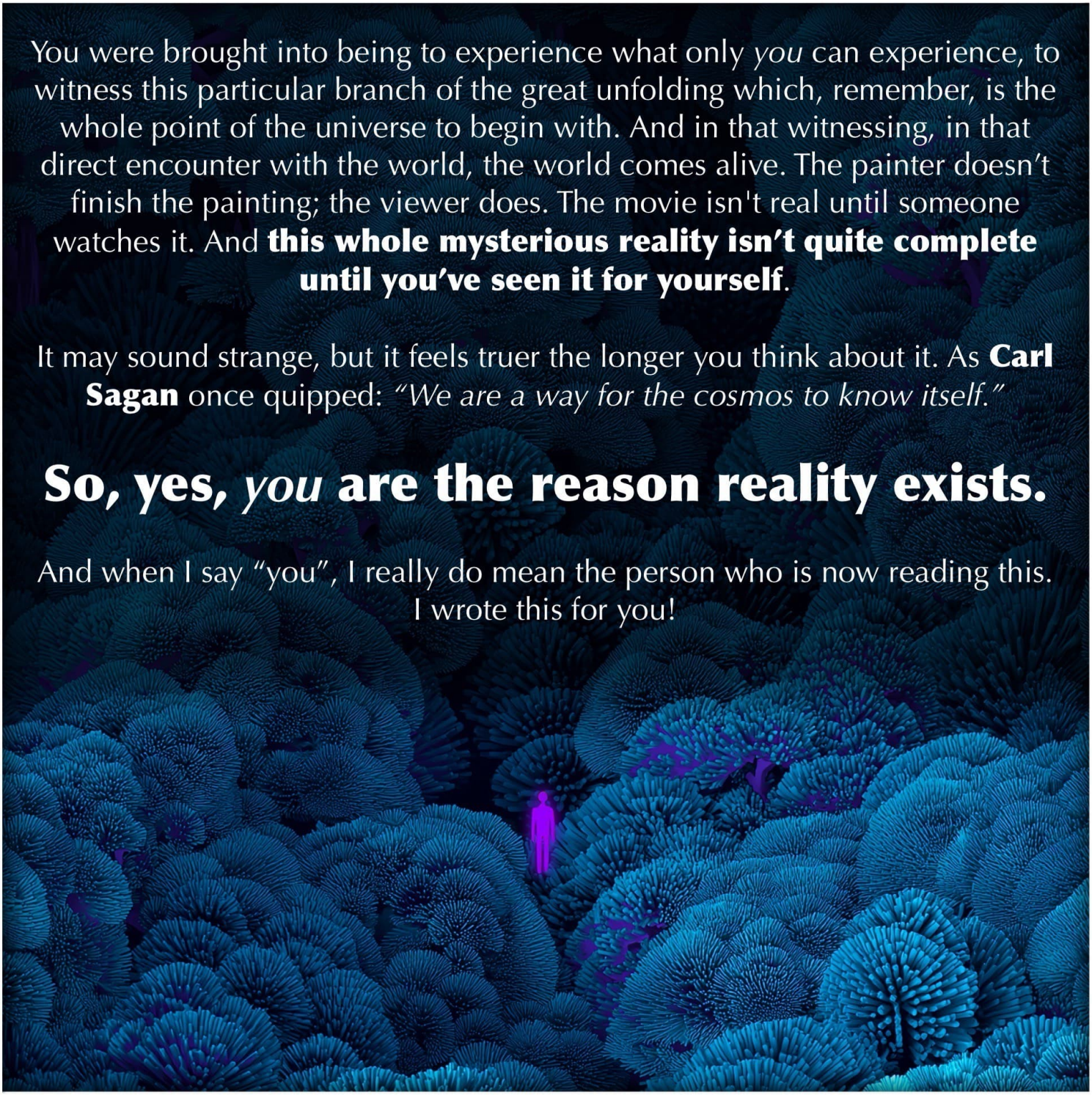
This isn't solipsism. It's not about puffing up your ego or pretending the world revolves around your preferences. Quite the opposite. **It's about finally seeing that your point of view is not an accident or a glitch but a gift**. A perspective no one else in the history of the universe has ever had or ever will have again. It's not that you're the only thing that matters; it's that you're the only one who can be you and without you, something essential would be missing from the cosmos.

You were brought into being to experience what only *you* can experience, to witness this particular branch of the great unfolding which, remember, is the whole point of the universe to begin with. And in that witnessing, in that direct encounter with the world, the world comes alive. The painter doesn't finish the painting; the viewer does. The movie isn't real until someone watches it. And **this whole mysterious reality isn't quite complete until you've seen it for yourself**.

It may sound strange, but it feels truer the longer you think about it. As **Carl Sagan** once quipped: *"We are a way for the cosmos to know itself."*

So, yes, *you* are the reason reality exists.

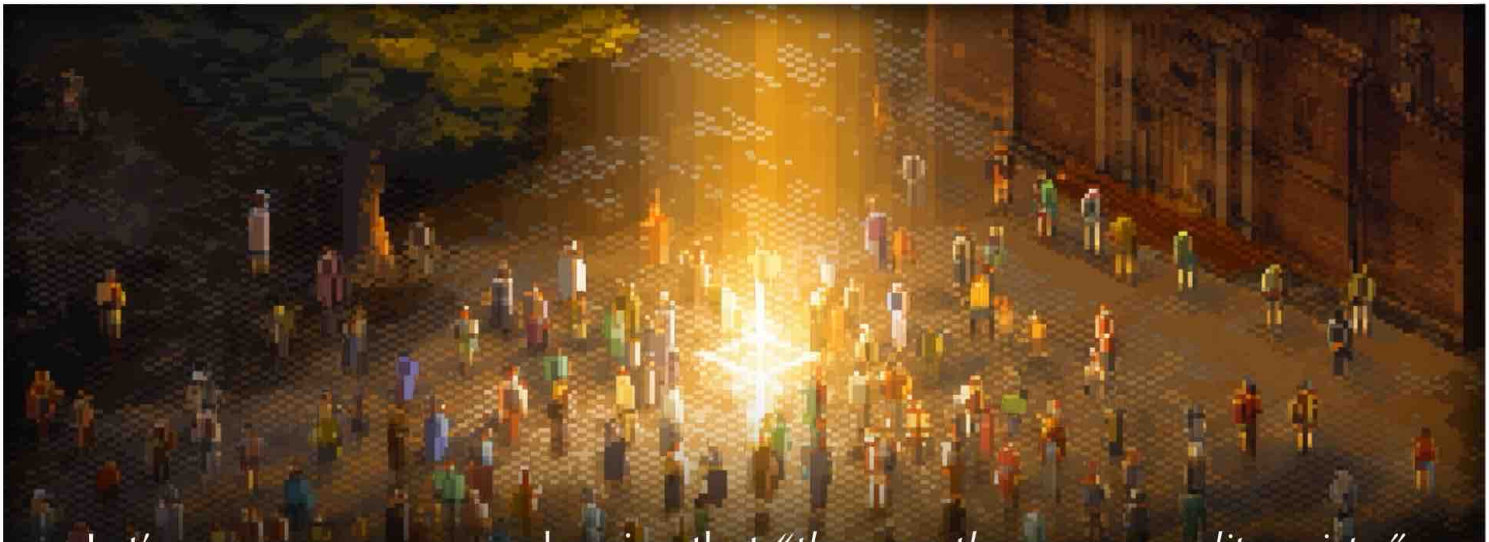
And when I say "you", I really do mean the person who is now reading this. I wrote this for you!



You're not just a passive node sitting quietly in the corner but a co-creator of the storyline of reality, an artist of meaning whose credits eventually roll up on screen at the end of time, a seed of the divine with the power to remember who you always were.

Your perception, your attention, your awareness shape the world, not in some fluffy wishful-thinking way, but in a real, ontological sense, at the deepest of quantum levels as we've seen. The world doesn't exist in any meaningful way without someone experiencing it and the more fully you bring your attention to bear however you choose, the more consciously you engage with it, the more alive, interconnected, and meaningful the world becomes.

You are here to change reality in order to facilitate your own return back to the One.



Let's say someone, upon hearing that *"they are the reason reality exists,"* takes this as an invitation to place themselves above all others, to treat people as means to their ends, to trample on dignity and decency in pursuit of personal gratification. Isn't that proof that this whole idea is dangerous, even delusional? **If everyone believed they were the center of reality, wouldn't the world collapse into ego, tyranny, and madness?**

No, because that response completely misunderstands the point.

If you truly grasp the nature of your own sacred participation in reality, then you must also grasp the sacred participation of everyone else. **If you are the reason reality exists, *then so is everyone else.*** The same divine spark animates them; the same cosmic intelligence looking through your eyes is looking through theirs. To violate or exploit another being is, in the deepest sense, to do violence to your own self.

Evil acts arise when this truth is forgotten.
Indeed, evil is nothing other than the ignorance of this fundamental truth.

Why does Evil exist?

Why do terrible things happen to good people, both at the hands of other people and through the indifferent violence of nature? Doesn't this horror suggest that the universe is chaotic, indifferent, even malicious?

To answer this question, you have to remember the nature of the reality you're inhabiting. Existence is not a finished product but a dynamic process, a game and, like any good game, it requires rules, limitations, and friction.

Imagine playing football with no goalposts; you could kick the ball in any direction and call it a 'goal', but it wouldn't mean anything because the constraints of aiming between the goalposts are what give the game any meaning. **Without boundaries, without stakes, without challenge, there is no game.**

Likewise in a story, you need a villain as, without one, the hero never becomes who they're meant to be. If everyone already knew all that there was to learn at the beginning of the narrative (if every character was essentially the One), then there would be no tension, no journey, and no character arc.

In this analogy, evil is part of the structure; the antagonist that gives the protagonist something to push against. **Evil gives us a direction to travel in and a marker of what not to be.**

Evil, at its core, is extreme selfishness, the illusion of separation taken to its most destructive end. And yet, through confronting it, we come to understand the importance of connection, compassion, and conscience. (Sidenote: Do you see how 'evil' is the Left Hemisphere gone haywire?)

Evil doesn't disprove meaning; evil exists as it creates the conditions in which meaning can be forged at all. No evil (which is the same as saying no ignorance) means no meaning, but we spawned in this realm in order to *overcome* ignorance! Evil is the very reason we're here!

This doesn't mean evil is "good" or should be excused but it does suggest that it plays a crucial role as part of the very structure of growth, choice, and transformation. Without evil, there is nothing to overcome, and without something to overcome, there is no becoming at all.

And evil doesn't truly exist as a substance in itself but is better understood as a lack of love, of awareness, of unity. A hole where goodness should be, in exactly the same way that darkness is simply a lack of light. In that sense, **evil is ignorance.**

So ask yourself the same question: "Why does ignorance exist?" and suddenly the moral weight shifts and the question loses some of its sting.

We came here to remember who we are by forgetting our true Self.

Then we ask: why is there evil?

Which is the same as saying: Why is there ignorance?

Without realizing that ignorance/evil is the point!

We are ignorant of our true Self and need to remember or wake up.

Pain rouses us from our slumbers.

And experiencing a spiritual death wakes us up entirely.

We forget to remember.

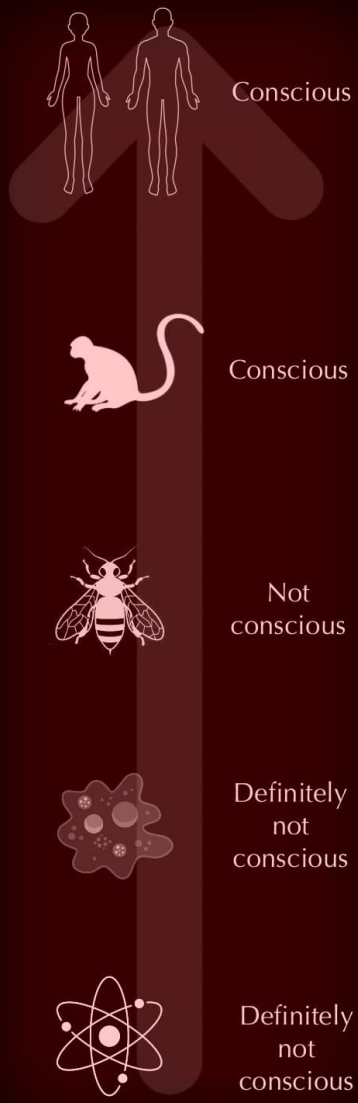
And this brings us to an even deeper mystery. Because if evil is ultimately ignorance, a failure to see, to understand, to love, then what is it that sees, understands, and loves in the first place? We have to ask another fundamental question:
What Came First:
the Matter or the Mind?

If we want to get to the root of what reality is, there's no getting around this: **consciousness is the mystery at the heart of everything.**

Philosophers of science, grappling with how life could arise from lifeless matter, or how consciousness could emerge from mere neurons, have proposed two broad explanations. **The first is called emergentism**. This view suggests that **when a system becomes sufficiently complex, something qualitatively new can arise; something that depends on what came before, but cannot be reduced to it**.

For example, the laws of chemistry emerge from physics. Chemistry presupposes the behavior of atoms and particles, but chemical reactions can't be fully explained by physics alone. Biology, in turn, emerges from chemistry: understanding the chemical makeup of a bird helps, but it doesn't fully explain how the bird flies. Likewise, emergentists argue, the human mind emerges from the biological complexity of the brain.

But many in modern science take this further and claim consciousness is just a strange side-effect of neural activity, emerging at some point in the tangle of brain chemistry and evolution. **This is the materialist view: matter came first, and consciousness somehow "popped out" once things got complicated enough.**



But this mainstream view, which holds that matter is entirely unconscious and that consciousness somehow "emerges" when matter becomes complex enough, cannot explain how or why this happens. **There's a mysterious leap**: one moment you have blind neurons firing, and the next, there's a sense of self, the color red, the feeling of pain. As philosopher David Chalmers famously called it, this is the **"hard problem of consciousness**"; not how the brain works, but how experience arises at all.

Another problem with this view is dualism, the idea that mind and matter are two entirely different kinds of things. But this view runs into its own difficulties: **if mind and matter are totally separate, how do they interact?**

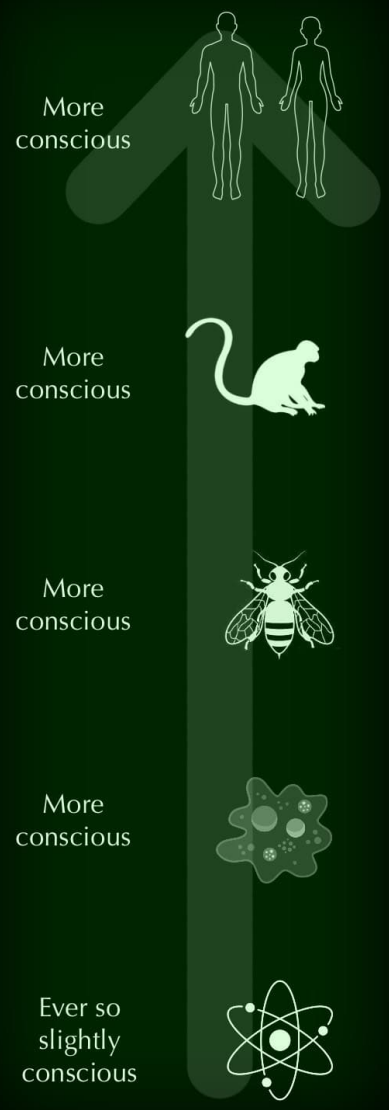
How can something non-physical (like a thought) cause physical things to happen (like moving your hand)? **Dualism splits the world in two and leaves us without a bridge.**

This materialist view is not neutral nor inevitable but an inheritance from a particular way of seeing shaped by the left hemisphere, which favors analysis over synthesis, parts over wholes, measurement over meaning, as we've seen over and over throughout this entire book. **Materialism, in this sense, isn't just a philosophical position; it's the worldview of a mind dominated by the left hemisphere.** A worldview that, like the left hemisphere itself, is blind to its own limitations.

Those who reject this view often turn to the second way of explaining consciousness which argues that emergence alone cannot do all the heavy lifting. As philosopher **Galen Strawson** puts it, it's implausible to think that you can leap from insensate matter to beings capable of reflecting on insensate matter in just a couple of 'jumps'. This view is known as **panpsychism,** the idea that **some level of consciousness has to be there already, even at the most fundamental levels of reality. Not consciousness as we know it, but some faint glimmer of sentience**: a basic responsiveness, a kind of memory, a minimal form of experience.

Panpsychism, as opposed to materialism which splits the universe in two, offers a kind of middle path, saying that there's only one kind of stuff in the universe, and that stuff has both an outer aspect and an inner aspect. The outer aspect is what physics describes: mass, charge, motion. The inner aspect is experience, however faint. **You never get consciousness from matter, because matter has had consciousness-like properties at some level all along.** It's certainly emergence - but emergence of an already-existing property, like turning up the light with a dimmer switch.

This has radical implications. It means that **the building blocks of the universe aren't just dead bits of stuff** but more like embryonic subjects of experience, the raw potential from which full-blown consciousness can emerge.



And no, this doesn't mean that rocks are thinking about their weekend plans or that we need to empathize with spoons. The idea is not that objects are conscious, but that **the fundamental particles making up those objects may possess extremely simple forms of awareness, something closer to a flicker of feeling or a bare responsiveness to the world.** This would mean that consciousness doesn't suddenly appear out of nowhere when neurons reach a certain threshold but it's been there all along, in some form, gradually building itself up until it reaches the self-reflective experience we call "mind."

"Neuroscience characterizes brain processes "from the outside," but "from the inside" they are states of human experience, incredibly complicated forms of consciousness derived from the more basic forms of consciousness found at the levels of chemistry and physics."
Philip Goff

And if you really pause and reflect, you might notice something uncanny: **all your knowledge of the world comes through consciousness**. You've never touched the "objective world" directly. Not once. Every thought, sensation, object, color, or memory has appeared within the space of awareness. Without consciousness, there is no world at all. It's not just an effect. It's the stage on which everything appears.

So even our own experience of the world is telling us that the mainstream picture is backward since consciousness doesn't emerge from matter but our stories of matter emerge within the context of our conscious experience.

Just as a movie appears on a screen but doesn't create the screen, the contents of consciousness (thoughts, memories, sensations) do not produce awareness. They presuppose it.

We would do well to remember the universal metapattern in this particular case:

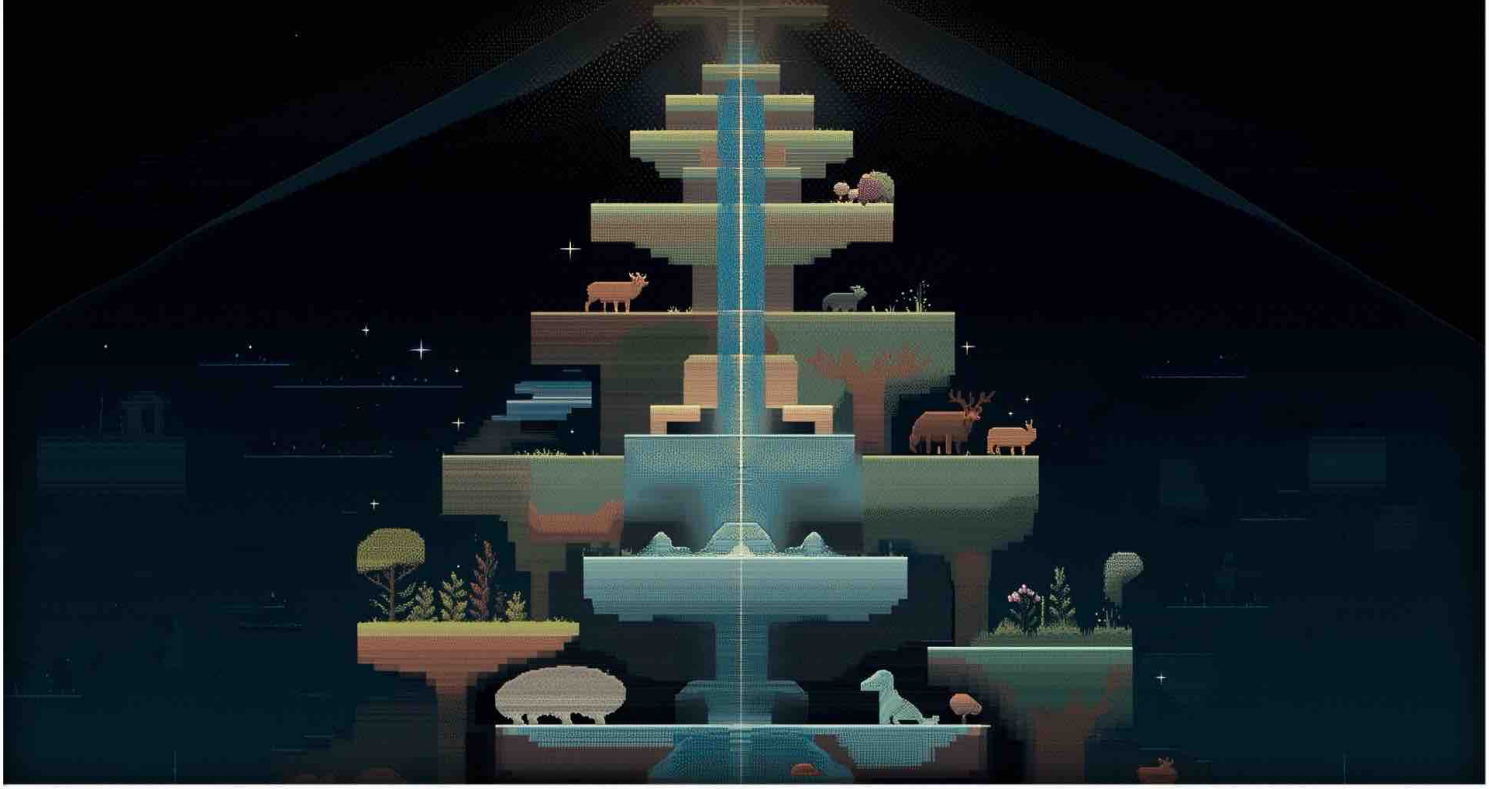
Whole → Part → Whole

Mind → Matter → Mind

This doesn't mean your physical body is irrelevant; far from it as it clearly plays a vital role in shaping experience. Damage your brain and your experience changes. But acknowledging the importance of your physical being is not the same as saying it produces your experience. A radio is necessary for you to hear music but no one thinks the radio is the source of the music.

So what came first, matter or mind?

Mind came first and then matter arranged it into more and more complex forms in order for it to experience itself. Matter exists in order to service the mind, in order to facilitate remembering who you truly are.



In this chapter so far, we have seen how life is one big 'forgetting', how we have to spend our time remembering who we really are, how evil (or ignorance) is that which we must overcome, and how matter orders itself through the ages in order to facilitate this rememberance.

So now we come to the most asked, laughed at, cliched, left-unanswered question of them all which, hopefully, incorporates a little bit of all the previously answered questions too. And that is:

What is the Meaning of Life?

Social psychologist Jonathan Haidt once made a helpful distinction between the meaning *of* life and meaning *within* life. The former asks, "Why am I here?" whereas the latter, "How can I lead a good life?" Most modern books and thinkers stick to the second but we are here concerned with the first.

Victor Frankl was a famous concentration camp survivor turned psychotherapist, originator of logotherapy, a school of psychotherapy that describes a search for a life's meaning as the central human motivational force. When attempting to answer the question regarding the meaning of life, this is what he had to say:

"To put the question in general terms would be comparable to the question posed to a chess champion: "Tell me, Master, what is the best move in the world?" There simply is no such thing as the best or even a good move apart from a particular situation in a game and the particular personality of one's opponent. The same holds for human existence. One should not search for an abstract meaning of life. Everyone has his own specific vocation or mission in life to carry out a concrete assignment which demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone's task is as unique as is his specific opportunity to implement it."

He's right but only partly. Yes, each life is unique. Yes, no one else can be you. But just as maroon, scarlet, and crimson all fall under the category of "red," so too do **all the particular meanings people find in life point toward a deeper general pattern.**

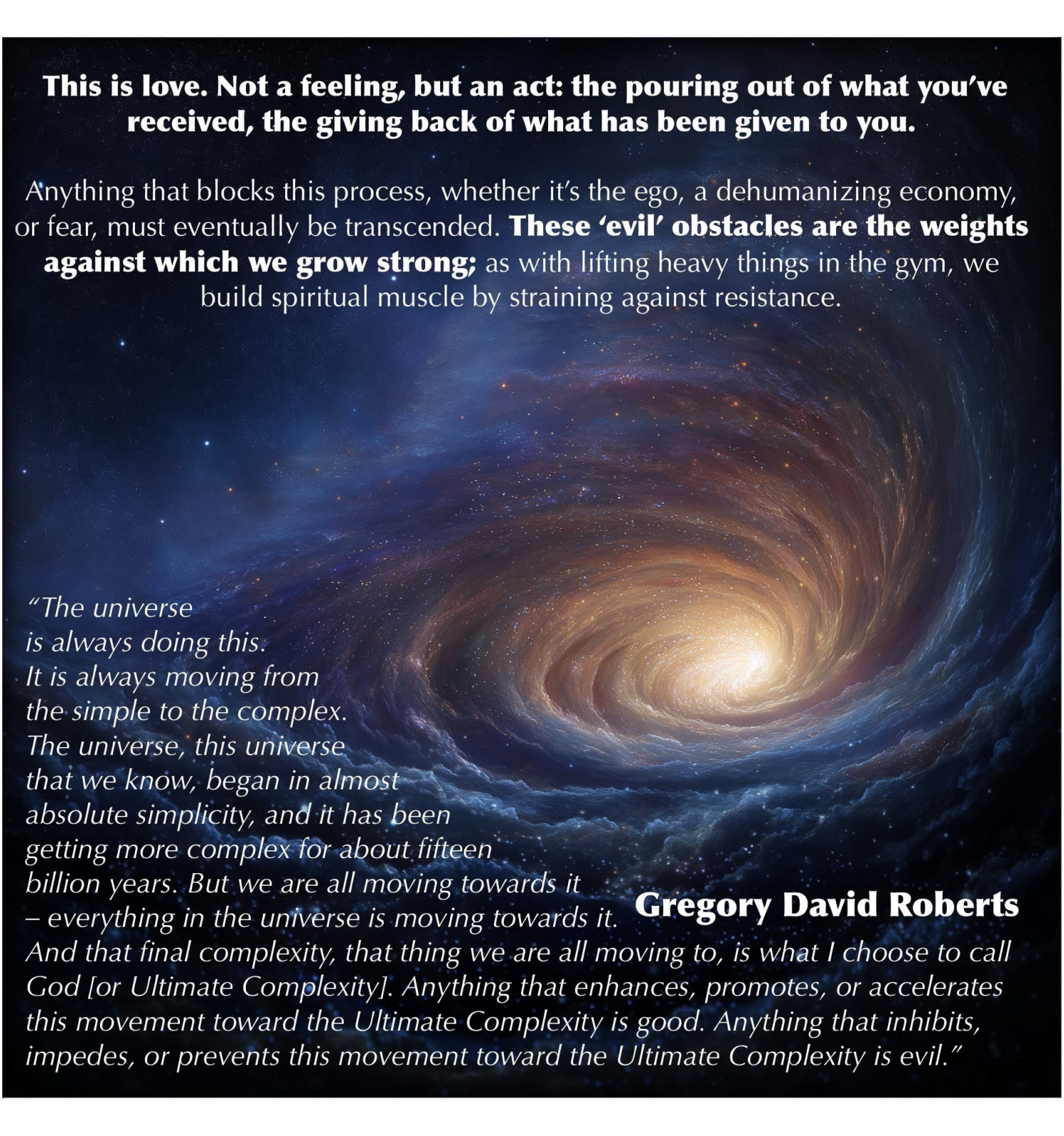
Alan Watts says something quite similar, namely that: *"The meaning of life is just to be alive. It is so plain and so obvious and so simple. And yet, everybody rushes around in a great panic as if it were necessary to achieve something beyond themselves."* He also said: *"The universe in general and playing in particular are, in a special sense, "meaningless": that is, they do not—like words and symbols—signify or point to something beyond themselves, just as a Mozart sonata conveys no moral or social message and does not try to suggest the natural sounds of wind, thunder, or birdsong. (…) What is the meaning of a pelican, a sunflower, a sea-urchin, a mottled stone, or a galaxy?"*

Again, **he's not wrong, but he's partial because he's ignoring an important part of the answer.**

So what's the universal meaning of life?
To reach towards the light.
To become more than you were.
To differentiate and integrate your 'self'.
To be yourself fully and act on your passions.
To grow more complex, more aware, more loving.
To give what you have become in service of the Whole.
To bridge the gap between the current 'is' and the desired 'ought'.
In simpler words:
To use your gifts to help everyone reach the One.

This is love. Not a feeling, but an act: the pouring out of what you've received, the giving back of what has been given to you.

Anything that blocks this process, whether it's the ego, a dehumanizing economy, or fear, must eventually be transcended. **These 'evil' obstacles are the weights against which we grow strong;** as with lifting heavy things in the gym, we build spiritual muscle by straining against resistance.



"The universe is always doing this. It is always moving from the simple to the complex. The universe, this universe that we know, began in almost absolute simplicity, and it has been getting more complex for about fifteen billion years. But we are all moving towards it – everything in the universe is moving towards it.

Gregory David Roberts

And that final complexity, that thing we are all moving to, is what I choose to call God [or Ultimate Complexity]. Anything that enhances, promotes, or accelerates this movement toward the Ultimate Complexity is good. Anything that inhibits, impedes, or prevents this movement toward the Ultimate Complexity is evil."

Back to the Start

So here we are, at the end; or maybe back at the beginning.

There are certain games I'm quite drawn to called '**idle clickers**'. In them, you click to gather a resource, then use that resource as a kind of currency to unlock technologies that enable even more clicking, faster and more efficiently, generating more currency, unlocking more tech, and so on in a self-reinforcing loop of growth.

These games often include a feature called **prestige.** After accumulating a certain amount of progress, you can reset the game but with a twist. **The reset grants you a boost, carrying over some form of accumulated wisdom or multiplier that lets you advance far more quickly the next time around**. It's not starting from scratch but, rather, it's starting over with insight.

Imagine two people trying to reach the next village. One sets off walking. The other, a brilliant mechanic, begins building a car. The walker will, of course, get a head start and may even reach the village first. But over time, the car's superior speed will eclipse the walker's early advantage. The second journey, with the car, will be faster and easier.

That's what prestige represents: **folding in past experience to leap ahead. And that, I hope, is what this book offers you. A kind of conceptual prestige.**

After finishing this book, you are, technically-speaking, right back where you started. But everything has changed since you've "prestiged" your reality.

You see patterns where before there was noise.

You glimpse structure where before there was chaos.

The universal metapattern is now inside you.

And so, even though the world may look the same, *you* are not the same because it's as though you've lived several lifetimes to arrive at the same place with an entirely new mind.

You have now ascended the spiral of reality.

Though your journey may appear circular because you're right back where you've started, you now have a broader perspective and a clearer view of the path you've already walked.

Now it's time to climb higher still.

"Philosophy can only be an effort to dissolve again into the Whole."
Henri Bergson

Your
"self"
The Universe

GOD
"The only movement is to or from God. As we move away from God, so we are diversified, we know strife, discord, and all evils. As we realize God, we realize his influence pervading all things and know unity, hence love and harmony."
John Butler
TIME

Nothing makes sense to me and I want to understand it all.

Everything is in fragments; we need to see the whole puzzle.

Curiousity leads to information, understanding, and action.

Everything is One: this is how to start understanding everything.

Brains are divided in two hemispheres; the LH sees the parts, the RH sees the whole.

Every single process in the universe can be characterised as: Whole —> Part —> Whole.

We are living in a kind of hell because everything is LH-aligned. We're trapped in the Part.

Language RE-presents reality, severing us from a fluid, dynamic relation to the wider world.

The LH has spliced time up into 'bits' and forced the masses into systems that focus on productivity.

Money is the manner in which the rulers of humanity enforce compliance; money RE-presents wealth.

If you were to survey the entirety of the planet, you would realize that humanity is enslaved.

And this slavery perpetuates itself because people are made to fear death, like the LH.

Psychedelics help to break us out of the fear of death and recontextualize our entire lives.

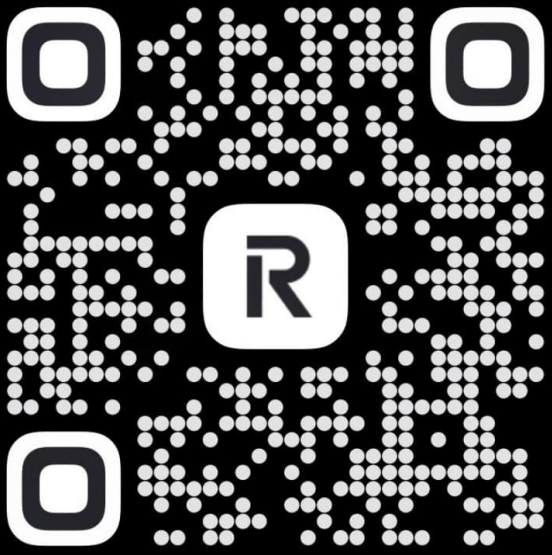
NDEs further this understanding that death isn't the end and that we shouldn't fear it.

QI is yet another string to the bow that death isn't the end; reality is quantum.

Reincarnation? likewise. This is unlikely to be your first time on earth.

UFOs try to communicate with us about our true origins.

In order to be able to go back home. To the Whole.



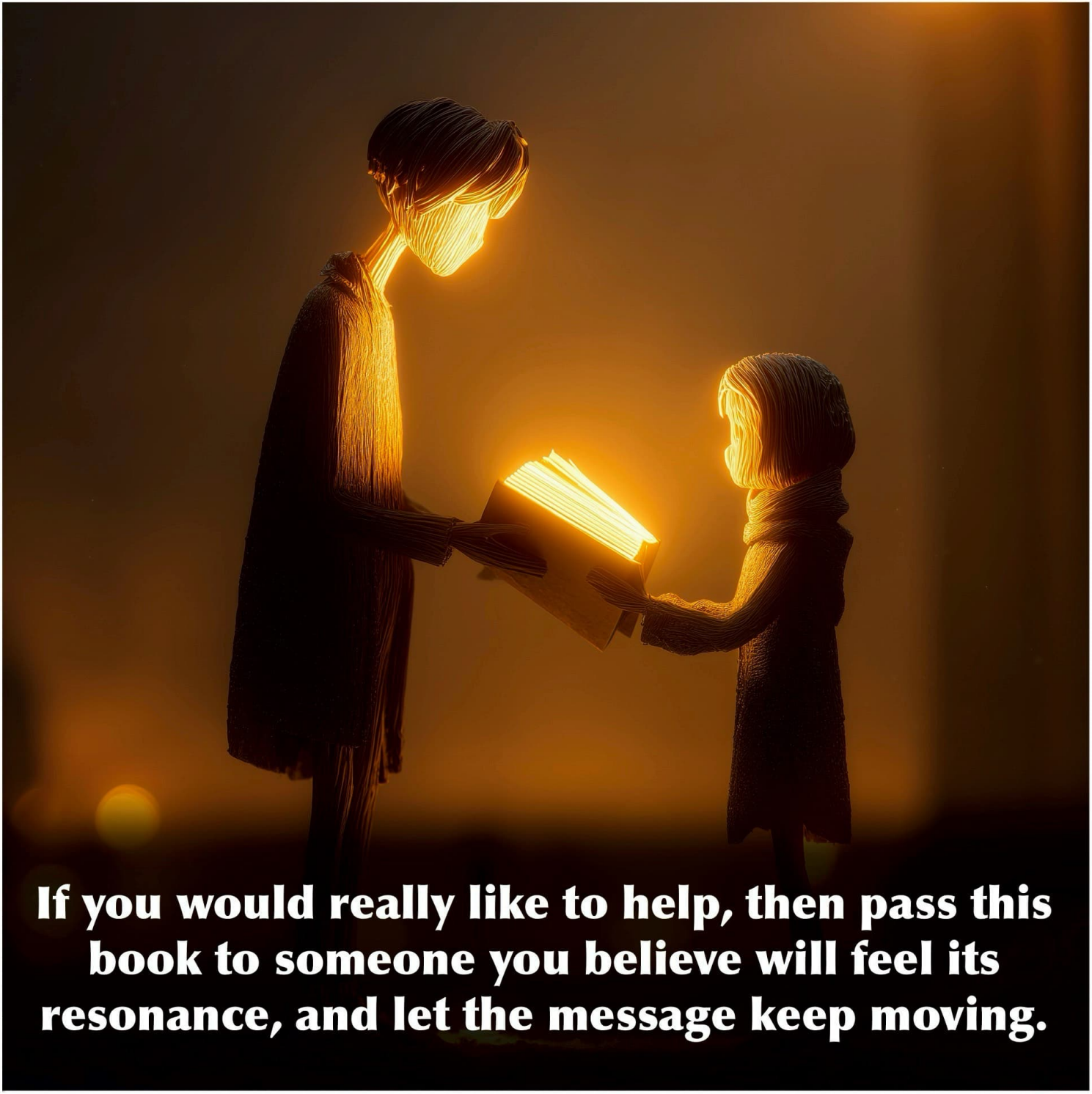
@andrewoq66

Just a brief reminder that this book was written by one person, with a few friends and family helping to refine the ideas and fix errors.

The business model is simple: the book is free; donations are optional.

Now that you've reached the end, if you feel you learned something, the donation page is open. If you think the whole thing was absolute rubbish, no worries at all.

Thanks for reading anyway!


If you would really like to help, then pass this book to someone you believe will feel its resonance, and let the message keep moving.